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January 1964

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

GREATEST SNOWFALL

The greatest snowfall in one season in the 50 United States was recorded at Paradise Ranger Station on the southern slope of Mt. Rainier, Washington, in 1955-56, with 1,000 inches. *Weatherwise* also reports that at Silver Lake, Colorado, a snowfall of 87 inches fell in 27.5 hours on April 14-15, 1921 at 10,220 feet elevation.

MOON INFLUENCES

The influences of the moon and planets on the earth are quite small except for gravitation effects. Recently E. K. Bigg of Australia has noticed that there is a decrease in the frequency of magnetic storms at new moon. He has shown that the position of the moon at these times is important and suggested that Venus and Mercury influence magnetic disturbances near their inferior conjunctions when they are on the same side of the sun as the earth.

AWAY FROM LIVING CELL

Research at Utah State University has demonstrated that for the first time virus synthesis can take place away from a living cell. The biochemistry of virus formation can now be studied under simpler, controlled conditions than when in a living cell.

NEW COMPOSER

Work at the Bell Telephone Laboratories has found that a computer can be programmed to play "instrumental" music, either by aiding the composer or to compose without assistance. Computer music appears to be of promise technically but it is felt that the method will only become important if used by serious composers.

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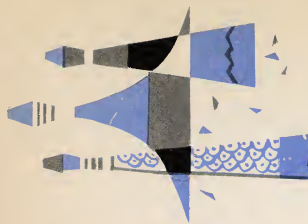
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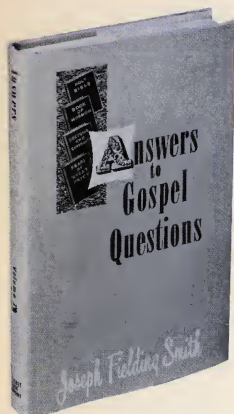
The chill of an early winter morning—really not cold because the boats, trees, and shore wear only a light blanket of the warming snow, and the water is a reminder of the good times to come soon in the spring. The transparency that becomes our January cover is the work of Bill Ratcliffe who has titled it "Winter at the mouth of Provo River," Utah.

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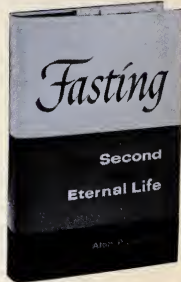
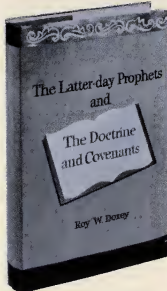
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The Church Moves On

OCTOBER 1963

5 An early morning church welfare meeting convened in the Assembly Hall as part of the conference. General sessions of the conference continued in the Salt Lake Tabernacle this morning and afternoon.

This evening the priesthood session of the general conference convened in the Tabernacle. More than 370 gatherings of priesthood bearers heard this session of conference by direct telephone wire in chapels and church buildings from coast to coast. It is estimated that some eighty thousand men and boys participated in this session this way.

Additional missionary reunions were held, following priesthood meeting.

6 Speaking to the subject "Except the Lord Build the House They Labour in Vain," Elder Gordon B. Hinckley of the Council of the Twelve addressed the nationwide radio audience of the "Church of the Air" program of the Columbia Broadcasting System. (See page 32.)

This was the concluding day of the general conference. More than 160 television stations in Canada and the United States and approximately 30 radio stations broadcast parts of this conference. WRUL, a short-wave station, broadcast the conference to various parts of the world in English and Spanish and for the first time in German and Portuguese.

The day was concluded with the semiannual conference of the Deseret Sunday School Union held in the Tabernacle.

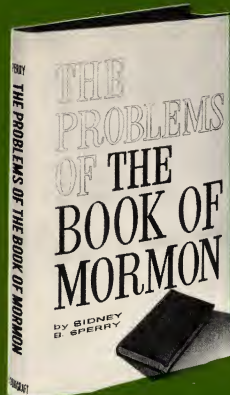
10 At the weekly meeting of the First Presidency and the Council of the Twelve in the Salt Lake Temple, President David O. McKay set President Hugh B. Brown apart as First Counselor and President Nathan Eldon Tanner as Second Counselor. President Joseph Fielding Smith of the Council of the Twelve ordained Elder Thomas Spencer Monson an apostle.

13 Elder Edwin S. Lamm sustained as president of Grand Junction (Colorado) Stake with Elders Read L. Black and Douglas W. Cleghorn as counselors. President Lamm and Elder Black were counselors to President Lark L. Washburn who was released.

19 The First Presidency announced the appointment of Elder John Malcolm Asplund as president of the Finnish Mission, succeeding President Mark E. Anderson. At the time of this call President Asplund is serving as bishop of the University Ward, Edmonton (Alberta) Stake. He served as a missionary in Finland from 1951 to 1954. Accompanying him now to his field of labor will be his wife Patricia Havens Asplund and their four children.

It was announced that Mrs. Leta C. Pugh, Mrs. Jean A. Allen, and Mrs. Afton C. Affleck, all of Salt Lake City, had received calls to the general board of the Young Women's Mutual Improvement Association.

JUST OFF THE PRESS



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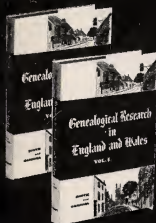
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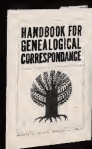
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5. Handbook for Genealogical Correspondence

By Cache Genealogical Library
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6. Sounding Brass

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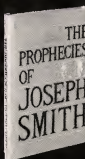


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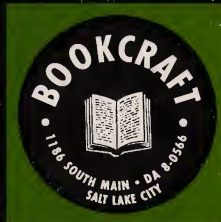


8. The Prophecies of Joseph Smith

By Duane S. Crowther

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The appointment of Mrs. Ruby O. Richards to the general board of the Primary Association was announced. She lives in Salt Lake City.

20 Santa Maria Stake was organized from parts of San Luis Obispo (California) Stake with Elder Clayton K. Call sustained as president and Elders Allen D. Miller, Jr., and Harlan D. Swonger as his counselors. The stake, the 384th now functioning, was organized under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve. Santa Maria Stake takes its name from the two Santa Maria wards within the stake. Santa Maria was first organized as a Sunday School in 1929 and attained branch status in 1936.

Elder James D. Packer sustained as first counselor to President Arthur J. Godfrey of San Luis Obispo Stake, succeeding Elder Clayton K. Call. Elder Harold E. Livingston sustained as second counselor, succeeding Elder Packer.

Elder Roy W. Doxey sustained as president of Provo (Utah) Stake, succeeding President Dean C. Christensen. President Doxey's counselors are Elders Bliss H. Crandall and Dean E. Terry. President Doxey and Elder Crandall had served as counselors to President Christensen.

24 President Hugh B. Brown, First Counselor in the First Presidency, marked the eightieth anniversary of his birth by a full schedule of work at his office.

The First Presidency announced the appointment of Elder Ezra Taft Benson of the Council of the Twelve as president of the European Mission, succeeding Elder Theodore M. Burton, Assistant to the Council of the Twelve. Elder Benson will preside over the following missions: Austrian, Bavarian, Berlin, Central German, Danish, Finnish, North German, Norwegian, South German, Swedish, Swiss, and West German. To this assignment with him will go Mrs. Benson and their daughter Beth. This is the second time Elder Benson has presided in Europe. In 1946 he repeated the European missions of the Church, following World War II.

26 The First Presidency announced the appointment of Elder Edward A. Nadle of Los Angeles to succeed President Richard W. Maycock of the Northern States Mission. President Nadle, a convert to the Church, is currently serving as a counselor in the Los Angeles Stake presidency. He has served in the auxiliaries as a stake board member and as ward superintendent, co-chairman of a YMMIA division; as a presiding elder and as a member of a district presidency and as president of an elders quorum and a bishop. Mrs. Nadle will accompany him to the mission field. They have a married daughter.

The First Presidency announced the appointment of Elder Milton L. Weilenmann, former president of the Alaskan-Canadian Mission, to the priesthood missionary committee of the Church.

The First Presidency announced the appointment of Elder Max A. Berryessa of the faculty of Brigham Young University to the children planning committee of the all-Church co-ordinating committee.

27 Elder Howard W. Hunter of the Council of the Twelve dedicated a bureau of information next to the Carthage Jail, scene of the martyrdom of the Prophet Joseph Smith and his brother Hyrum the Patriarch.

Elder LeRoy Layton sustained as president of Mesa (Arizona) Stake, succeeding President H. Loren Allen, deceased. President Layton had been serving as second counselor. Elder Haskell V. Stradling was re-sustained as first counselor, and Elder George S. Standage was sustained as second counselor.

Elder Howard W. Moody

(Continued on page 52)

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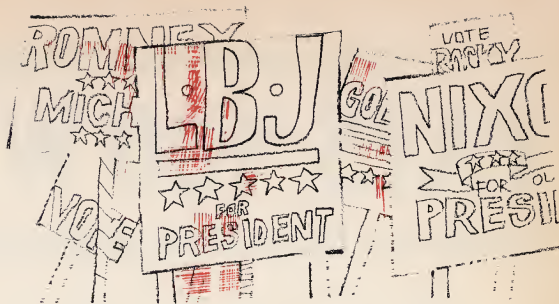
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The American Presidency 1964

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

Before the tragedy in Dallas, Texas, November 22, 1963, the following words were written by the author:

"Will it be Kennedy again? Has Goldwater a chance? Will Rockefeller come from behind to gain the Republican nomination? Will Lyndon Johnson step aside, be passed over, or be renominated as Vice-President? Nixon waiting in the wings? Are the favorite sons, Romney of Michigan, Scranton of Pennsylvania, truly in decline? Or are they also nearby, in the wings of the great stage? What will Governor Wallace of Alabama do, especially to Goldwater's chances in the South? And, what about Margaret Chase Smith of Maine?"

"As 1964 opens, the entire world asks these questions. The candidates and the American people will provide answers in the great quadrennial spectacle of American politics. Sectionalism, race, and national origin, ethnic groups, religion, economic groups (especially labor, business, and agriculture) will all play a part.

"On the surface civil rights, educational opportunity, economic and social betterment for the Negro appear to be the major issues in the

making. States' rights versus national authority, an issue in every American national election since the meeting of the First Continental Congress in September 1774, will appear in this and other forms—as usual. The Supreme Court will be condemned, praised, or ignored as in Jefferson's day (he condemned it and especially John Marshall, his fellow Virginian). Foreign policy, as since 1774, will also be argued. Waste, extravagance, and public expense will be roundly condemned as always. Suggestions that evil will be conquered, the country saved, and the rights and dignity of man upheld against the dire threats of subtle and wicked adversaries will be heard on all sides. It is a great pageant, a great therapeutic agent for the pent-up emotions of nearly 200,000,000 people. But it is more. Behind the sound and the fury, so characteristic and so familiar to the students of American history (even to those who proclaim, 'but this one is different'), lies one of the great civilized achievements of the human race. The achievement is the peaceful election and the peaceful transfer of power from President to President of one of the greatest

magistracies the world has ever known. As Theodore H. White has written, 'the winning of the President's power lies in noise and change, the flogging of the emotions, and the appeal to all the tribal pasts of America. But the exercise of the Presidency must be framed by reason, by the analysis of reality as it can only be seen from the President's desk—and by leading other men to see this reality as he alone perceives it.'

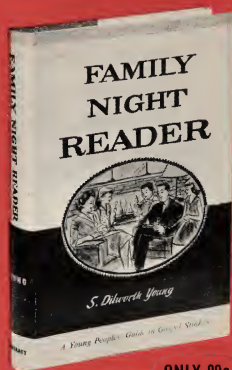
"To achieve the American presidency, a candidate has to surmount three major obstacles, any one of which taxes his physical, emotional, mental, and spiritual capacity. First, a candidate has to acquire some semblance of national visibility. This generally comes as a consequence of long and difficult effort. Even a John F. Kennedy, with his own, his family's, and his father's millions, had to earn a degree from Harvard, work as a naval officer, write a book, get elected to Congress, and almost snare the Democratic Vice-Presidential nomination in 1956, in order to acquire visibility at an extremely youthful age by 1960. Gaining national visibility is not a simple matter even for sports heroes, actresses, and cosmonauts. Secondly, the candidate has to gain the nomination of either the Democratic or the Republican party. This takes nationwide organizations; millions of dollars; ability to go without sleep; eat whether you like it or not; and speak intelligently and acceptably by radio and TV to millions, nationwide, and to the separate prejudices and biases of all the local, ethnic, religious, racial, and economic groupings of this vast nation. Meanwhile, the candidate must successfully serve as general of a variety of organizations seeking to capture a

(Continued on page 54)

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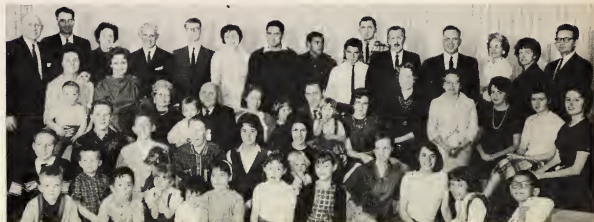
Letters and Reports



MIA JOY AWARDS EARNED

Every Mia Maid girl in the Carmichael Second Ward, American River (California) Stake, earned a Mia Joy award this year. Pictured are, (l-r) first row, Linda Lewis, Gail Richins, Annette Stephens, Thora

Pinnegar, Diana Townley; second row, Colleen Johnson, Dianne Foot, Shama Hemingway, Linda Sue Hodgkins, Ruth Poppleton, and Kathleen K. Terry, teacher. Award receiver not pictured is Ruth Berry.



IN URUGUAY

North American Latter-day Saints living in the Montevideo, Uruguay, area recently met at the home of President and Sister A. Theodore Tuttle for a monthly social gathering. In rotation each family is host

for a social. The monthly gatherings include outdoor games, a buffet dinner, and evening entertainment which has included musical numbers, short skits, and reports of experiences.

EXPRESS GRATITUDE

This beautifully illustrated church publication—one of the tangible “fruits” of Mormonism—is a witness to all who read it of the Church’s rapid strides throughout the world. Our 170 missionaries join with us in a hearty praise of its value as a proselyting tool. You and the staff of The Improvement Era are to be congratulated for a job being well done.

Sincerely,
Fred W. Schwendiman,
Mission President
Lee Roderick, Missionary
New Zealand South Mission

A HELP IN TEACHING

I find the Era is a wonderful help in teaching the gospel to our “hermanos” in Peru. Even though they can’t read the articles, we as missionaries can and do take teachings, pictures, and thoughts from this great help, and use them to better present the gospel message.

Thanks so much for the articles and keep up the great effort especially with pictures, etc. God bless you in your efforts.

Sincerely,
Elder Irvine G. Rencher
Andes Mission



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Life Eternal

As we enter this new year, for what should we be seeking? Is it not for life eternal? What is that? The Savior of mankind gave us this definition:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Life eternal! What is sweeter? What is more precious? You young people who like science, read and try to find out from scientific men what life is. They cannot tell you. They see its effects. They see it manifest all around us. They see it everywhere—in the woods and in the air. Its great manifestation is in the children of men—offspring of Deity—and you have an opportunity to live forever.

Life eternal is to know God and Jesus Christ whom he has sent.

How may we know God? A lawyer one day asked Jesus: "Master, what shall I do to inherit eternal life?"

"He said unto him, What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou has answered right: this do, and thou shalt live." (Luke 10:25-28.)

On another occasion the Savior told a group how



they might know. He said: "My doctrine is not mine, but his that sent me." (John 7:16.)

Oh, youth (and those who would keep the precious viewpoint of youth), listen to this if you would know God and Jesus Christ whom he sent,

"My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:16-17.)

There is your answer.

But then arises the question, what is his will? It is already answered by that lawyer who said,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

But it is more specifically answered by Christ's chief apostle on the day of Pentecost, when three thousand people were pricked in their hearts, and they cried out:

"Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord

our God shall call." (Acts 2:37-39.)

Later, this same chief apostle, speaking about repentance, baptism, how the priesthood had come to them, and how they had become "partakers of the divine nature," added specific virtues. If ever you can get to that point, you will know that Jesus is the Christ and this is the work of God. (See 2 Peter 1:3-4.)

Then Peter adds:

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (*ibid.*, 1:5-8), or, phrasing it another way, to know the Christ and his Father is eternal life.

Every one of us may know that truth and live eternally. And do not worry about what your assignment is in the Church. Keep in mind that the Savior is leading you. You who are actively carrying on the work of the Church, yours is a wonderful work. It is God's work. Keep close to him, and he will guide you, not only during this year 1964 but always.

QUESTION: *"In our quorum meeting the question was asked: 'Who conferred the Aaronic Priesthood on John the Baptist?' We looked the question up and discovered that he was ordained by an angel. We also learned that John's father held the office of a priest. Since a priest*

ANSWER: For some unknown reason this question has come to me several times in the past few weeks. *The reason why it has been submitted is a mystery to me since the Lord made the matter perfectly clear in the revelation in the Doctrine and Covenants which is as follows:*

"Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

"For he was baptized while he was yet in his childhood, and ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:27-28.)

The Lord was pleased not to reveal the name of the angel who ministered to John. The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father Zacharias did not possess. Therefore this special

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

has the authority to ordain a deacon, teacher, or priest in the Aaronic Priesthood, and his father had authority to ordain deacons, teachers, and priests and was living on the earth at the time, why was not he instead of an angel commanded to ordain his son?"

authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John's ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and "to make straight the way of the Lord." Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been

given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.

The trouble with so many of us is the fact that we reach conclusions in relation to some matters without knowing all the facts pertaining to the specific events. It is very apparent that a large proportion of the members of the Church do not prepare themselves thoroughly by study, prayer, and faith to understand many of the revelations which have been placed before us. This lack of comprehension is not the fault of the Lord, but the fault of the individual.

Perhaps I may be pardoned for this thought which

I present without any desire to find fault, but merely to impress upon our minds the need of a more thorough search of the revealed word of the Lord in sincere prayer and humility of spirit. It is a simple matter to reach incorrect conclusions when only a part of the facts is understood. Therefore the members of the Church, and especially those holding the Divine Priesthood, should be diligent in their study with the spirit of humility and prayer. It is plainly revealed that John was sent to prepare the way before the Lord by teaching the people to repent and receive baptism preparatory to the advent and opening of the ministry of the Son of God. This was a very special ordination beyond the authority of Zacharias or any other previously ordained priest who held the office before him.

When John the Baptist sent men unto Jesus to ask him the question: "Art thou he that should come? Or look we for another?" the Savior bore testimony in relation to the greatness of John in the following words:

"... What went ye out ... to see? A reed shaken with the wind?

"But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in kings' courts.

"But what went ye out for to see? A prophet? Yea, I say unto ye, and much more than a prophet.

"This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." (Luke 7:24-28.)

The Prophet Joseph Smith commenting on this statement has presented before us the following:

"First. He [John] was entrusted with a divine mission of preparing the way before the face of the Lord.

Whoever had such a trust committed to him before or since? No man.

"Secondly. He was entrusted with the important mission, and it was required at his hands, to baptize the Son of Man. . . . Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. . . .

"Thirdly. John at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven, and these three reasons constitute him the greatest prophet born of a woman." (*Teachings of the Prophet Joseph Smith*, pp. 275-276.)



A scholar, a gentle man



*President Levi Edgar Young,
senior member of the
First Council of the Seventy,
completes his earthly
service in his ninetieth year.*

FEBRUARY 2, 1874—DECEMBER 13, 1963

BY PRESIDENT S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY

On the second day of February, 1874, at two o'clock in the morning, the fourth child and second son was born to Dr. Seymour B. and Ann Elizabeth Riter Young. Dr. Young, not having finished his medical training at New York University Medical School, was not at home. The newborn son was three weeks old before his father held him in his arms, just after his arrival home on February 23. With childhood pride the infant's brothers and sisters, Seymour B., Jr., Lillie, and Florence crowded around him, vying to attract attention and tell what they knew of the new arrival, soon to be blessed and given the name of Levi Edgar, after his maternal grandfather Levi E. Riter.

Dr. Seymour B. Young, who had already had his share of adventure, was born in Kirtland, Ohio, October 3, 1837. In Missouri he was carried as an infant in his mother's arms to safety, hiding in the hazel brush at Haun's Mill where seventeen were massacred. As a boy he crossed the plains with the pioneers of 1850, having endured the privations at Nauvoo and Winter Quarters. Later as an active, wiry young man, he pushed a handcart east across the plains to Winter Quarters on his way to England as a missionary (this was the return journey of the first handcarts used in the westward trek) in the spring of 1857. On this journey the murderer of Parley P. Pratt was pointed out to him in St. Louis. During the Civil War he served with Lot Smith's cavalry, guarding the telegraph lines against Indian attack. In 1870 he accompanied his father Joseph Young on a missionary journey to England, which lasted several months. And at the birth of Levi Edgar he had just completed two school years at New York University, where he was awarded his medical degree with honors.

Meanwhile, Ann Elizabeth Riter had many adventures to occupy her while she was growing up. Her birth had taken place in 1847 in a wagon box on the journey to Utah. She grew up amid the pioneer conditions of the day. The old cabin in which she lived as a child was still standing in the yard of her brother W. W. Riter as late as 1930. After her marriage to Seymour B. Young she was the support of her growing family while her husband was in England with his father, and later attending school in New York. It is true that he went hungry much of the time while in college and lived in a garret without heat, keeping warm by sitting in bed, wearing a fur coat, fur cap, and mittens, while studying. Although he had only one mouth to feed, she had four, and she did it by taking boarders and making buckskin gloves to sell to emigrants, passing through the Salt Lake Valley.

Dr. Young hung out his shingle at an office located directly in front of the old Seventies Hall, 155 South State Street, and for another six months had so little practice that he was no support to his family. His first case was a severed artery caused from a fall on the ice. He sutured the wound and charged \$1.00 as a fee.

Six months later he was doing better, having been appointed city physician to the insane asylum and hospital and further as a personal physician to President Brigham Young.

The little adobe home in which Dr. Young settled his family stood on a lot at 48 South 4th East, Salt Lake City. Before the birth of Levi, plans had been made and work started on the large two-story adobe house on the same lot which was the family home for the next fifty-two years. Levi Edgar's chief memories center in the big house.

From Levi's childhood, standards were held high in his home. As she could, Elizabeth Riter Young acquired walnut furniture of fine quality. She added silver plate and sterling, matching these with linen tablecloths of purest sheen. Since she knew quality, she meant to see that her children were reared in quality surroundings. Much of this was done with her own savings from household expense, for she was a financial genius and managed to create an estate that served the family for many years. Dr. Young meanwhile, his income increasing until after his call to the First Council of the Seventy, aided and abetted the enterprise. The books, the pictures on the walls, the evenings of family entertainment and discussion were happy affairs for him, when he could be home.

The first twenty years of the life of Levi Edgar Young occurred during the troublous times of the difficulties with the government—territorial and national. Dr. Young was away from home most of the time, and it was a good thing Levi Edgar had a mother of strong character and determination, having the ability to create the means to back her decisions. One of her strongest desires was to see that Lee, as the family called him, had the education he desired. Early he had shown a propensity for study and books, and his mother fostered this tendency. During the maturing period of his life while she was rearing a family which totaled by 1895, twelve children, Elizabeth centered the family discipline around the proposition that nothing must interfere with the education of Levi Edgar. Not that each child didn't receive education, but Lee must not be disturbed in his efforts.

Levi Edgar attended the old Twelfth Ward School. Later, after his graduation from the university, he was made a member of Sigma Chi Fraternity, one

At left—Dr. Seymour B. Young, father, and at right, Ann Elizabeth Young, mother of President Levi Edgar Young.

Bottom—Office force of Swiss and German Missions, 1904. German Mission—Hugh J. Cannon, president; Joseph Keeler, secretary; Quayle Cannon, assistant secretary.

Swiss Mission—Levi Edgar Young, president; Albert E. Bowen, secretary; Richard Andrew, assistant secretary.



of two men in the nation to be so honored. (The other was Grover Cleveland.)

For a year he taught school at the old Lowell School and then went to Harvard University for a summer, followed the next season by a year at that university. He taught for a season at the LDS University.

While employed as an instructor at the University of Utah, he obtained a leave of absence to accept a mission to Germany. He sailed from Boston on the *SS New England*, July 17, 1901, as a second-cabin passenger.

His mission was one of the greatest "schools" he could have attended. In the eastern part of the

United States, people of means sent their newly graduated children for a season in Europe, varying from a few months to a year or two. A person was not considered educated until he had seen Europe's great works of art and architecture, learned a foreign language, and mingled with its people. The missions of the Church have given this opportunity to its missionaries, rich and poor alike. While the purpose has not been personal cultural improvement, yet one could not fail to absorb a great deal of European culture by dwelling in a country for the period of a mission. Actually he saw more of how the common people lived than by any other means.

The mission of Levi Edgar Young came at a time when there was much persecution in Europe. Many missionaries were arrested and imprisoned. All were badgered and irritated by the authorities. Permission had to be obtained to go tracting. There were few meetings held that did not have as attendants either known detectives or officers posing as civilians. Much of the time permission was withheld to go tracting, to proselyte publicly or privately. Meetings could be held only by permission, and permission was often withheld. Elders violating these regulations were jailed and sometimes expelled from the country. President Levi Edgar Young was jailed in his turn, and but for the efforts of Bishop Glass of the Catholic Diocese of Utah, would have been in jail longer than he was.

At Berlin President Francis M. Lyman gave Elder Young a powerful blessing, which President Young reports: "I was to learn the German language quickly and fluently; and I was to become remarkable in it. He afterwards told me to study hard and become a good interpreter in order to become a help to him."

During the period of his intense study of German in Gotha, he found time to remember his sister Elma's birthday. His love for his sisters could not be restrained as in homesick eloquence he reminded himself of his affection. "I wish I could go to her and tell her how much I love her. God bless her with the happiest of lives."

In 1964, of the sisters now living, Elma, the eldest, is in her eighties. When asked what she remembered best about her brother, she said that his constant, kind consideration and anxiety for her as a young girl was her best remembrance. "Lee was the best of brothers. He was ever thoughtful of us and went out of his way to make us happy with gifts and by sharing all of his pleasures with us."

Another reminder from home came in the shape of his trunk. "My trunk came this afternoon and everything in it was o.k. It hadn't been opened since I

At left—President Levi Edgar Young about the time of his return from the mission field.

At right—Valeria Brinton Young, June 1895, graduate and valedictorian, University of Utah.

*Bottom—Title page of *The Founding of Utah*, a favorite among President Young's published works. This textbook was well-received, largely because of the number of human interest stories which he included within its pages.*



left home. It takes mother to pack a trunk; and father to rope one."

Elder Young was appointed to preside over the Swiss Mission, June 1, 1902, and from then until his return home date he was busily engaged in the work of supervision of Saints and elders. One of the highlights of his mission was a visit to a conference at Copenhagen at the call of President Francis M. Lyman of the European Mission. Here he met many friends, received valuable instruction from President Lyman, and returned to his field refreshed. Among other elders, he was closely associated with Albert E. Bowen, later of the Council of the Twelve, who acted as mission secretary during Elder Young's presidency

The Young home at 555 East South Temple, taken in December 1963. President and Mrs. Young have made this their home for many years. In this gracious dwelling, they have entertained their many friends. In addition to the spacious rooms, President Young had a remarkable library, which, in addition to his innumerable volumes in his office at the Church headquarters, assisted him in his historical and religious research.



Levi Edgar Young

of the Swiss Mission from 1902 to 1904.

Another valuable experience while in Europe was an appointment to represent the State of Utah at the first International Congress on School Hygiene held at Nurnberg, Germany, April 4-9, 1904.

His return home signaled the resumption of an acquaintance with Valeria Brinton. They were married June 12, 1907. Three children were born to them: Harriet (Mrs. Mitchell Cline), Jane (Mrs. Rulon W. Rawson), and Eleanor (Mrs. Harris Van Orden), all are living today.

The year 1910 saw the Young family in New York on sabbatical leave from the University of Utah. At Columbia that year Professor Young received his

master's degree in history. His specialty was western history, and he pursued it vigorously, becoming an articulate authority on the subject. In 1924 he spent a season at McGill University and Laval University in Montreal, reading and studying old French manuscripts dealing with the settlements of North America.

His stay in New York was highlighted by his appointment as a member of the First Council of the Seventy. After the sustaining vote in the October 1909 conference, Elder John Henry Smith, of the Council of the Twelve, journeyed east and set him apart in New York on January 23, 1910. On his return he was instructed by President Joseph F. Smith to continue his teaching position at the University of Utah. This he did until 1938, when he was called to be president of the New England Mission. His pattern while at the university was to teach his classes, spend the late afternoon with seventies work, and go to quarterly conferences on weekends. This was interspersed in later years with tours of the various missions in the United States.

He became the head of the Department of Western History at the university in 1927. In addition to this assignment he took over the archaeological work of this department.

He was instrumental in cementing friendly and happy relations with many who had opposed the Church. This work resulted in an invitation to write on the history of Utah and of the Church for the LDS Church centennial edition of the Salt Lake Tribune.

Following the publication of the article in a special edition at the hundredth anniversary of the founding of the Church, President Young became an adviser to the Tribune on the LDS viewpoint, and he had a large influence in shaping editorial writing. He wrote many articles for this newspaper, interpreting the Church and building goodwill. During this time he presided over the Temple Square Mission from 1922 until 1935, improving its museum and serving the strangers within our gates. The list of famous people who enjoyed the hospitality of his home and dinner table is a formidable one. A visitor who became one of his closest friends was Admiral Richard E. Byrd, who told him of his plans for exploring the South Pole. In his list were politicians, ministers, statesmen, authors, historians, each with his place in the sun but willing to obtain a more accurate idea of the Latter-day Saints.

Elder Young was appointed to represent the Church on the local ministerial association of the Protestants and Jews. His conciliatory attitude during these

years gained many friends and served to reduce prejudice. This friendship led indirectly to the opportunity to purchase the mission home in Cambridge, Massachusetts, at 100 Brattle Street, bordering Longfellow Park. There was distinct opposition from the ministerial association there, but his connection with the Utah group gave him entree to that rather austere, conservative, and formal Cambridge association, and the members there became his friends. He was able to persuade them to withdraw their opposition, after which the purchase was consummated. While presiding over the mission in New England he attended Harvard, was given special invitation to all lectures and programs and was provided with a special reading room at the Widener Library of the university.

He was also successful in making friendship with influential men which aided to erase prejudice. While presiding over this mission, he gained an almost reverential attitude toward New England, for here was the place where much of the history of this country was made. He felt that this call to serve the Church as mission president in 1935 was a fitting climax to his years of service at the University of Utah. His ancestors came from Massachusetts, and his paternal great-grandfather had been a revolutionary soldier. The historical sites of great events were visited, noted, commented upon, and their lessons taught to all who came within his influence. To him the ground was hallowed by the patriots in much the same way that the trials and the struggles of the Utah pioneers hallowed and made sacred forever the scenes of their struggles.

Nothing would disturb him more than to hear someone accuse the early Utah settlers of being uncouth and uncultured. Forced to give up their cultural attainments on being driven from their homes three separate times, he loved to tell how under such circumstances their dignity was maintained, education sought, manners taught, and the things which fed the mind, soul, heart, and spirit were practised in spite of almost insurmountable obstacles. A log cabin did not mean to him that its builders were uncouth.


Levi Edgar Young is a defender of this viewpoint and with good reason. One had but to leave the dignified family library with its walnut bookcases filled with great books of all time, its cheerful hard-coal burner in the center of the room, and walk

through the dining room with its walnut sideboard gleaming with a silver service, out into the yard; thence, through the back gate into Uncle Billy's yard where one could skirt a log cabin 10 x 16 with a slab roof. In this cabin Levi Riter had lived with Grandma Rebecca Dilworth Riter, and here Elizabeth had been reared in the primitive poverty of the pioneer; yet with the dignity of the civilized and cultured convert. This was his theme, and he played it, spoke it, loved it, proved it. All of us are more keenly aware of the quality of the Utah Pioneers because Levi Edgar Young raised his voice and lifted his pen in defense of them as he knew them. He was proof of it—he had been raised by pioneers from poverty to cultural life.

As the researcher reviews the seemingly endless stream of articles, essays, and doctrinal dissertations which this man has produced, he comes to realize that here is an artist who paints the joys and sorrows of his people with words—and their ideals too. Reading his textbook, *The Founding of Utah*, lifts one to want, almost, to be a pioneer. Browsing through the many articles he wrote for *The Deseret News* Seventy page, one is enriched by historical background for our way of life which he learned from extensive reading and wide travel. He took pride in declaring that he had read more good books than any man on the university campus. Though a prolific reader, he was equally prolific in sharing his knowledge. The writer has talked to many who were his students and has yet to hear one say that the classes Elder Young taught were stale or lacking in interest. It wasn't a matter of Custer being outnumbered and rubbed out on the Little Big Horn. One was present at the war dance the previous night and got the feel of Gall and Crazy Horse, as Sitting Bull built up the fervor to stand up to the "long swords" who would destroy them and their families. One was made to feel sad for Little Hair when Rain in the Face cut out his heart, but, too, he was half glad that the doughty Sioux got his revenge.

One reads, too, in his articles and responds equally to the song of the Ute mother to her little one, or the cradle hymn of the pioneer woman; of the crossing, too, of the Colorado on the piebald ponies to meet Jacob Hamblin, or the turning over of the state government to Alfred Cumming by Brigham Young in 1858.

(Continued on page 39)



HE WHO WILL BE CHIEF

BY JAY ELLIS RANSOM

For two weeks, the sun had barely crawled above the frosty horizon, and now it had disappeared altogether. Even the brief twilight of midday could not dispel the night-cold of the forest, where the traplines crept out from the village to the all-encompassing tundras.

Worry creased the forehead of young Angus George as he kicked open the back door of his mother's cabin and entering, dumped an armload of kindling on the kitchen floor beside the old rusty range. Taking off his caribou skin parka, he hung it behind the door.

Ever since his father's illness, the wel-

fare of his mother and sisters rested on his fourteen-year-old shoulders. About the time that Tata had begun to feel the creeping illness soften his bones, Anna, his graying-haired mother, had remarked: "Oh, Angus, if only we could get lots of furs this winter, Sarah could go to boarding school. She would come back a fine girl, and maybe marry a rich man!"

Thought-still, Angus turned to look at his father on his pallet, a fox blanket drawn up to his chin. Fever burned in Tata's eyes, and his cheeks looked sucked-in. Angus remembered that Teacher had said it was tuberculosis, so common among the people.

He turned his worried gaze to his mother. Anna sat on the left side of the



room, which was hers and her daughter's by right and custom. She worked methodically on the ankle skin of a caribou bull, shaping it with Trader's scissors into the pattern of inner socks for Angus. Soon there will be no more food in the cabin, he thought. It is time I go to trap alone, even a year early.

And then, from outside the front door came the murmur of low voices. The door was pushed inward, and the four Elders-of-the-Village tiptoed in, brushing the spindrift from their parkas. They nodded briefly to Anna, to Angus. Then with Old Man at the head they lined up alongside Tata, like a row of fat brown owls. Old Man cleared his throat.

"It is not good, this sickness," he said, slowly. "We have come to see what we can do."

Sudden hope brought a choking to Angus' voice. "I ask permission to go on my father's trapline to get the furs!"

The Elders turned, staring solemnly at him. Old Man breathed heavily. "It is not the custom that you should go alone to trap until you have lived fifteen winters."

"But I must go!" Angus' voice rose anxiously.

Old Man moved to a stool and sat down to think. The Elders spread out along the wall on the right side of the room and hunkered down. Tensely, Angus waited.

"Bring the rifle," said Old Man, pointing to Tata's shining Winchester hanging over the front door. Angus handed it to him, his heart thumping.

Methodically, Old Man inspected the gun. Finally, he held the weapon out to Angus. "Prepare the gun," he said.

Eagerly, Angus took it. He got the cleaning rag and a can of oil from a wall cabinet. Then, breaking the rifle at the breech, he passed the oily rag carefully through the barrel, turning it slowly with a

rod. Painstakingly, he oiled the lock and tested the bolt action. When he had rubbed down the barrel and adjusted the rear sight, Angus handed the rifle back to Old Man. From hand to hand it passed as the Elders examined it, while Angus felt the sweat crawling down his back.

"It is bitter cold out," said Old Man thoughtfully.

"Tata's trapline is long," Many Smokes added.

"The ghost of Carcajou is in the valley," Big Foot said. "I myself have seen his tracks."

Tata's tired voice sounded drained as he stirred on his pallet. "It is a man's job," he said, hopelessly.

Old Man smiled faintly. "I am thinking that Angus is near a man now. He was expert in preparing the rifle. He will be careful with furs and resetting the traps. You have taught him well, Tata. What do you say, Big Foot? And you, Galu and Many Smokes?"

As one, the Elders nodded. Angus' heart leaped. "I will not mind the cold and darkness," he said, weighing each word as befitting one who was now a man.

The Elders rose, and grouping themselves about Tata's pallet, wished him better health on the morrow. "Perhaps," Old Man said gently, "that by the time you are well again, your son will have a new name in the village."

When Angus awoke the next morning, his mother prepared a man's breakfast for him. When he had finished, he donned his parka and pack, and took down Tata's rifle. "Take plenty of cartridges, Son," his father roused himself to say, "and matches!"

"Aye, Tata. And I have your belt knife." He lifted the crossbar on the door.

"Angus! Do be careful!" His mother took a step toward him. "I will have Medicine Man make a chant so that Carcajou will not harm you."

Dawn was the under-white of ptarmigan breast as he shuffled out of the village on long slim snowshoes. The cold made his breath painful and his teeth ache. Topping out about noon onto a low ridge, Angus looked down into the Valley-of-Little-Sticks, which was his father's ancestral trapping grounds. As he descended into the long narrow valley, a ringing in his eardrums warned him that everywhere the Bushmen bided their time.

When he reached the spot where he and Tata had set the first trap, he could not find it. Fresh snow hid all signs. Removing his right snowshoe, Angus used it as a scoop, and at last he uncovered the set, dragged to the limit of its chain. A white fox, caught many days before, had allowed itself to be killed. With difficulty Angus lifted the trap and stared in dismay at the mangled body, the skin ripped to shreds. Then slow anger grew in him. *A fox pelt bought a sack of flour from Trader!*

Grimly, he pried the carcass loose. Before placing it securely in the limbs of the spruce overhead, he stroked its broken nose, saying the ancient words that would send its spirit to others of its kind to be renewed. Then he reset the trap, careful that no man-scent would linger.

A short distance on, his sharp eyes found the depressions of a cross trail, splayed and shuffling. Only Carcajou, the Indian Devil, left such a trail! Fear clogged his mind with foreboding.

By the time Angus had reached the sixth trap, he was burning with anger. Every set was ruined or dragged away; furs that his mother needed were ripped to ribbons! The wolverine tracks grew fresher as he approached the seventh trap, yet he found the set untouched, the carcass of a martin in its steel grip. He bent to remove it, then stopped. With the hairs rising on his neck, he turned to face the bush. Perhaps Carcajou had set a trap for him!

For a small eternity, Angus crouched, his eyes following the tracks. And then he saw it, a dark humped form like a half-grown bear beneath a tangled wind-fall. Cautiously, Angus raised his rifle to his cheek, aiming just in front of the black shoulder. Greenish eyes glared savagely at him, holding the boy by their evil intensity. Angus cleared the safety and yanked the trigger. The silence of the valley burst into frenzied echoes, and where Carcajou had crouched, only a white depression remained.

Fierce anger welled up in Angus' veins at the clean miss. He remembered, then, what Old Man had told all the boys when they came to puberty. "You must earn your names, young Lads-of-the-People, and he who kills a wolverine with a rifle shall become an Elder. But he who kills Carcajou with only a knife in his hands will become He-Who-Will-Be-Chief. And that name, only, will change again when you are old.

It will become Old Man, and he who wears it will be Chief-of-the-Village."

The trail led up the valley which, after three miles, narrowed into a canyon beyond which Tata's cache stood in a clump of spruces. Angus saw that the defile was choked with snow avalanched down from the steep slopes above, and his nerves crawled at this new threat. Pausing only to remove his snowshoes, Angus sighed and began the descent into the gorge, carefully testing the snow slopes before creeking across them with pack and snowshoes in his left hand. At the bottom of the canyon, where a tangle of trees and brush halted him so that he had to set down his burden, Angus caught the rank odor of the wolverine. He whirled in panic, but saw nothing.

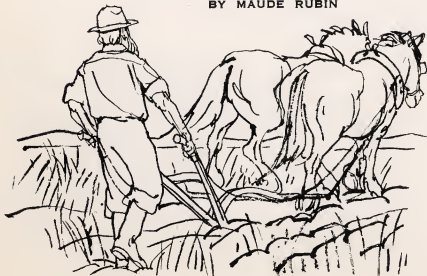
Sudden terror swept over him, weakening his muscles. Stories invaded his mind of how Carcajou would attack anything that moved. The beast was watching him, and he couldn't see it! Even as his body stiffened, a harsh and menacing snarl came from a black cavern under the bluff. Then, out of the dimness of early twilight above him came an eerie squealing that brought Angus sharply erect. A swatch of loose snow landed on his head. In horror, he raised his eyes to the snowfield above, watching it move by fits and starts. It slipped without hurry, little rivulets of granular drift sifting down ahead. Before his stricken gaze, the whole mass tore loose and, with an earth-shaking roar, plunged straight for the spot where Angus stood.

There was but one way to go. Sobbing with terror, the boy leaped into the wolverine's cave, just as the avalanche roared overhead, carrying brush, trees, and boulders in its mad descent to the canyon floor.

In the darkness of the cave, Carcajou backed away from him, snarling and (Continued on page 38)

PRAIRIE IN MY BLOOD

BY MAUDE RUBIN



One time the way divided . . . Ocean's voice
Sired across the echoing, hollow night
Drawing my feet to follow; next day's choice
Was windblown harebells, clover's foaming white.
Something there was that held my feet to earth,
Guiding a ploughshare through this frost-white field;
Helping a mother ewe at April birth;
Learning to weigh the prairie harvest's yield.
Something there was that made me love the wind
As it combs the waves of grass in pasture land . . .
Old longing for the sea is disciplined
As I hold this snowy owlet in my hand!
And something there is that shelters us, I know,
Though the wind is from the north with the breath
of snow.

Everything but
pleasure and
soft living has
become too
difficult

notes
on
living

keep an ample
supply of food
on hand

BY GRANT MADISON

Winter is stock-taking time in my valley, spiritually and materially. Vegetables, fruit, meat, and fish are bottled, binned, or hanging from the roof of the attic. Herbs have been dried and cotton bags of beans, peas, and seed are suspended from the rafters. My small cellar holds overflows of this or that necessity; or some food luxury I found in that "prospector's store," the mail order catalog, and just couldn't resist.

When everything is in order, you would think I was expecting a siege. Well, you never know. Our little branch railroad will be shut down until spring—and who can tell what fission will be doing? I agree with the church welfare plan that each householder should have a certain supply of food on hand so the improvident will not prey on the provident in an emergency.

This seems a good time also to find out what might be missing from my spiritual shelves and remedy the lack, if possible—a good time also to look back and estimate what soul-building I have done. After the crisp garnering of fall and the slow, gray days of winter, these bright spring days bring refreshment to the heart.

Perhaps the moon has something to do with it, too—that full moon which tonight is brimming my valley with lunar waters, mysterious and beautiful. There are full moons everywhere, of course, but it's what they do to you that counts. It's that breathless, unbelieving excitement that makes you tingle all over with joy because you're alive here, now, this moment, to see such glory. But it's a bit difficult to feel that way when your neck is a crick of pain from peering between tall buildings or over the heads of people in a crowd. I know all about that.

I know, too, that the word *difficult* or its synonyms is the one I hear most frequently when my life in this mountain valley is under discussion. You would think it was a crime to do without, make do, enjoy hard work. Perhaps this is what is the matter with our world. Everything but pleasure and soft living has become too difficult—and perish the thought that we should ever do anything we don't want to!

Work is considered a burden in these days, and the man who labors for love of doing a good job is considered soft and somehow suspect. We have become experts in slow-down tactics: always appearing to be busy, but actually accomplishing less in a day than should go into three energetic hours. If something is hard, then it is put off until tomorrow—and the man who keeps that tomorrow from coming is considered a smart fellow.

This technique breeds evasions, excuses, self-righteous lies. So our moral fiber degenerates, inevitably and surely. Then comes a crisis—and where are we? Probably part of a mob scene that makes Technicolor look like whitewash. We are pushing, yelling, fighting—why? Because someone has climbed up on a soapbox and told us to, or because everyone else is doing it—two of the worst reasons in the world for doing anything.

It isn't accident or merely conceit that makes a dictator foster crowds, parades, and organizations. He knows that when a lot of people get together they speak and act off the top of their minds and can be

turned like windmills by any breeze of eloquence. We are such agreeable people, we moderns. We are ready to agree with anyone about anything anywhere. Oh, we can criticize all right, for we're as negative as electrons, but when we're asked for some firm, positive statement that's when we turn up missing. More and more I've seen our positiveness recede and the queasy tide of negative thinking rise higher and higher. We'll drown in it one day if we don't watch out.

What we need is a belief in something. A belief so strong that when the showdown comes our faith is the only thing that matters. Yes, I know that faith has gone out of fashion along with ideals, *noblesse oblige*, and other kindly attributes which can make a sun shine on the darkest day. Now expediency is our watchword, and we are far more concerned with what the other fellow thinks than with what we think ourselves. If we *do* think! I sometimes wonder.

Yes, we need faith . . . and we need courage—courage to back that faith with everything we have and not to care who or how many are against us; courage to do without, to make do, to get along with little and care less. The gadgets of luxury living can make mighty poor windbreaks when a norther starts to blow.

Sometimes I speak like this to people who talk as if gadgets were the be-all and the end-all of existence. Some of them listen and are silent. Others look at me as though my head were a box of bolts, loose and rattling. I wouldn't fight for a gadget. But I'd fight for these mountains, these rivers, and for what they mean to me; for the right to say what I wish and do what I wish as long as that saying and that doing hurts no one else; for the right to make my own way without handouts and without drawstrings. For the right to read and dream and lie in the sun—and to work the clock around if that seems like a good idea. For the right to believe in God without being laughed at or spat upon.

I want to tell the truth, as I see it, without fear, and show love without deception. I want to worry about my neighbors and help them to be better than I've ever been. I suppose you can sum it all up by saying that I want to live—"live," I said, not exist. I don't want to crawl around the earth like an insect; I want to walk tall like a man. My head may be in the stars, but my feet, I pray, will grip this good brown earth so firmly, that they'll always keep me facing the realities of life.

What we need is
belief in something

One day a young man came to see me at Brigham Young University. I had heard that he was planning to get married between college semesters. He was a member of the Aaronic Priesthood, about eighteen years old, with a great potential, with plans for a mission in his future, and I was somewhat alarmed by the report. He told me how he felt, that he desired to be married, that the girl, who lived in another state, was not a member of the Church. Every chance he had he went to visit with her over the weekends. He said, "She understands me; she loves me."

I reasoned with him, "You realize how serious it is that this girl is not a member of our church? You must see the implications of that in your life. They are eternal. This will mean you will marry out of the temple and marry out of the faith. Think of the significance of that throughout all of the years you are going to live together. Think of the impact of that upon your children."

"Yes, I know, but my hope is that I can convert her, and she will be baptized, and then someday we can get married in the temple."

Again I reasoned with him, "Don't you realize that of all of those who plan to get married in the temple, but who initially marry outside of the temple, a very high percentage never do? Now these couples are not those who wonder if they will get married in the temple or not. These couples fully intended to get married in the temple. These are they who say as they go into this temporal marriage 'no question about it. I am going to get married in the temple. It is a

matter of a year or two. A few things in our lives to get ready, to get worthy, and then we will be married.' Of this group an extremely high percentage never get married in the temple. Brother, you and I both know the chances of your ever getting married in the temple are very slim."

Then he turned and tears welled up in his eyes as he said, "But, Bishop, I love her."

Logic—that was my language. What was his language? What was it that concerned him primarily?—his feeling, his emotion, his sentiment! What happens when you talk the language of logic to an individual who understands the language of sentiment? How can you communicate?

This to me is an enormous problem that we have with our youth in the Church—the logic of eternity versus the sentiment of the moment—and I would like to give my analysis of this problem in terms of what I call "filling the void," filling the gap. I want to outline three voids or three gaps which I believe must be filled before we can successfully solve this widespread problem.

The *first void or gap* is this: People in their youth, during their teen-age period, are at the crossroads of life's decisions—that is, the decisions which they are making at this time are more crucial and more strategic in the impact upon their life than perhaps at any other time in their life. By far, also, it is the most impressionable period. They are most vulnerable to the feelings of other people, particularly to what is called their peer groups—their friends, their gangs.

Communicating with Our Youth

FILLING THE VOID

BY STEPHEN R. COVEY
PRESIDENT, IRISH MISSION



This presents us with a dilemma: the nature of the activity and the decision—long-range; the nature of the emotional perspective—short-range.

Should I go on a mission? Should I go on to college? What career should I go into? Should I get married? Whom should I marry? Should it be a temple marriage? Every one of these questions is an eternally significant question because essentially each amounts to a man's life in the probationary period and is tremendously far-reaching. But yet we realize that people are motivated by their emotions, how they *feel* about things. If they feel strongly about eternal things, they tend to act on that eternal, long-range perspective. But when we are immature, when we are susceptible to the policing of other people's opinions—particularly our gang, our group—then something happens to that emotional perspective. It reduces in size and becomes short.

Our youth may intellectually understand this dilemma, this gap, this void—but it is the emotion out of which people act, how they feel about things, not what they think about them, and this is particularly so the less mature they are.

The *second gap* or void compounds the first problem, for it is built upon it.

Inasmuch as the decisions have long-range consequences, and the perspective is short, who is to bridge the gap? Obviously the authority people in their life, people who have had more extensive experience, who have had the wisdom of years and years, for they have gone through similar problems, and they know

what is happening—teachers, leaders, and above all and most importantly, parents. But here is the real gap. There exists with most people, in my opinion, who are in their teens, a huge communication barrier between them and their parents—a huge gap, a huge void, so that they tend not to listen to the wisdom of their parents. They tend to discount their parents, to write them off as not really understanding them, as not really caring, as just preaching and moralizing and evaluating and judging and lecturing. All of these kinds of emotional attitudes they often see in their parents and other adult authorities.

A survey was taken among teen-agers, and the question was asked: Do you feel close to your parents so that you would go to your parents if you had personal problems? A very high percentage said they do not feel close to their parents. They would not go to their parents, and they would not go to their teachers in their schools or in the Church because they would only get one major response—judgment, a lecture, a moral teaching. “They don’t understand me. They don’t really care. They are just preaching to me again. I don’t want to go to my father; I already know what he will tell me. I can predict it.”

You see, the assumption is often made by parents and teachers and leaders that merely an intellectual understanding of right and wrong is adequate to motivate people to do what is right. But we have seen that our youth have often the intellectual perspective that is long-range; but what about their feelings about these and other (Continued on page 42)

Excerpted from a BYU devotional address.



Genealogical Procedures for 1964

During the first and second quarters of 1964, members of the priesthood genealogical committee will be assigned to visit the stakes of the Church. A new program of interest to all church members will be presented by these genealogical conference visitors.

Under the leadership of President N. Eldon Tanner of the First Presidency, genealogy has received new impetus and is going forward under the direction of the Melchizedek Priesthood of the Church.

Most stakes have been assigned to regions, and in each of the 62 regions there have been chosen from the stake presidents in that region a priesthood welfare chairman, a priesthood missionary chairman, a priesthood genealogical chairman, and a priesthood home teaching chairman, whose job it will be to co-ordinate the four phases of priesthood activity in the stakes of his region.

As well as the regular stake quarterly conferences each region will hold four additional meetings throughout the year, and to these regional meetings will be sent representatives of the priesthood home

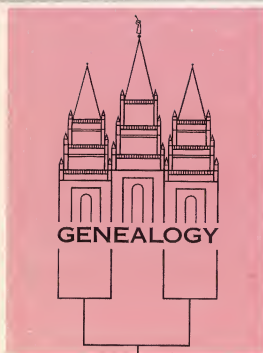
teaching committee, the priesthood missionary committee, the priesthood genealogical committee, and the priesthood welfare committee. In these regional meetings follow-up instructions will be given and discussions will be held on the programs that will have been introduced in the quarterly sessions of conference.

The genealogical regional meetings will be held during the third quarter of the year.

The program to be presented in stake quarterly conferences during 1964 will include some new facets of genealogical activity.

A record examination program in every stake and mission of the Church will be introduced. In the missions, each district will be expected to have two record examiners, and all family group sheets are to be checked by these district record examiners before the sheets are submitted for processing.

In the stakes, each ward will be expected to have two record examiners, and all sheets compiled by members of that ward must be approved by the ward



RECORDING OF NAMES

1. The occupation of the husband should be recorded in parentheses following the recording of his name.

Example: WARD, John David
(Shoemaker)

2. The number indicating whether the husband is the first, second, third, etc., husband of the wife whose name appears on the family group record should be recorded in parentheses in front of his name.

Example: (1) WARD, John David
(Farmer)

3. The old-style horizontal family group record provides space for the recording of fifteen children. In those instances where there are more than

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Pertinent Questions Answered

QUESTION:

The standards of record keeping contained in the Genealogical Instruction Manual relate to the data processing family group record, which I am told is no longer being printed. Should the standards of record keeping contained in the manual be adapted to the old-style horizontal family group sheet?

ANSWER:

Yes. While the placement of certain items on the horizontal family group record is different from that on the data processing sheet, the manner of recording the many items of identification, for the most part, remains the same.

Only in the following areas will adaptations need to be made.

fifteen children in a family, the instructions appearing in section 2, page 42 should be followed.

4. If one or more of the children listed on a family group record is a progenitor, that is a direct ancestor, an "X" should be placed in front of that child's name.

Example: X ROGERS, Joseph
Benjamin

5. Second and subsequent marriages of children should be recorded on the bottom of the family group record, as should details of any illegitimate children born to an individual who is listed as a child on a family group record.

Only in those instances where there is insufficient space on the bottom of

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record examiners before the records are submitted to the Genealogical Society in Salt Lake City. A large number of the records that are received at the Genealogical Society contain errors that will be corrected through this new record examination program before the sheets are submitted to the Genealogical Society.

Another new program that will be introduced in 1964 is the pedigree referral service, which is aimed at reducing duplication of research work. Members of the Church will be asked to submit details of the surnames on which research has or is presently being done by them or the family organization of which they are a part and the locality in which that work is being carried out. This information will be fed into a computer. Before starting research church members will be encouraged to use this referral service to determine whether others have done work on the pedigree lines in which they have interest that they may co-operate with them thereafter.

New priesthood lessons on genealogy and temple work will be taught in the Melchizedek Priesthood

quorums in 1964. Details of these lessons will be discussed in the leadership sessions of the genealogical quarterly conference so that greater priesthood participation can be effected in the family genealogical classes held on MIA night and in the Sunday School genealogical training class.

The program for Saturday evening session of the genealogical quarterly conference has been planned for all members of the Church and has been especially designed to strengthen family ties. A motion picture will be presented, demonstrating the eternal nature of the Latter-day Saint family and the importance of preparing our young people for temple marriage, leading to eternal lives. Every member of the Church is encouraged to attend this and the other general sessions of stake quarterly conference.

The year 1964 will also see the publication of a new Genealogical Executive Handbook which is designed for all leaders in the priesthood and for members of stake and ward genealogical committees.

The year 1964 will be a notable one for genealogy.

the sheet to record details of second and subsequent marriages of children and a continuation of the listings of sources of information, should the reverse side of the sheet be used.

Apart from these changes, the standards in section two of the instruction manual should be followed.

RECORDING OF DATES

Dates of Birth and Christening

1. If both the date of birth and the date of christening are known, both should be entered. The date of birth should be recorded in the upper part of the space marked "When Born" preceded by the letter "b." (for born). The date of christening, preceded by the abbreviation "chr." should be entered in the lower part of the space.

Example: b. 16 Sep 1768
chr. 17 Sep 1768

2. If only the date of christening is known, it should be entered in the space headed "When Born" and the date of entry should be preceded by "chr."

Example: chr. 6 May 1790

Calculated Years of Birth

3-A. If an age at death or burial is to be recorded for the husband or the wife on a family group record, the age should be recorded in parentheses in

front of the date to which it refers.

Example: (ae 75) 6 Sep 1867

3-B. If an age at death or burial is to be recorded for a child on a family group record, the age should be recorded in parentheses *above* the date to which it refers.

(ae 47) bur. (ae 47)

Example: 6 May 1760 6 May 1761

Marriage Licenses, Intentions to Marry, Marriages by License, Annulled Marriages, etc.

4. The entries "lic" and "int" and "by lic" etc. should be recorded *in front of* the date to which it refers.

Marriages of Children

5. Details of second and subsequent marriages of children should be listed on the *bottom* of the family group record, as should details of illegitimate children born to an individual who is listed as a child on a sheet.

Only in those instances where there is insufficient space on the bottom of the sheet to record details of second and subsequent marriages of children and a continuation of the listings of sources of information, should he reverse side of the sheet be used.

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BY DAVID H. YARN, JR.
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THE FUNCTION OF COUNSELORS

In The Church of Jesus Christ of Latter-day Saints there are many offices and callings. Some are general offices, having jurisdiction over some or all aspects of the entire Church, and others are local offices, having jurisdiction over some or all aspects of a given geographical area of the Church.

In both the general and the local types of offices there are two fundamental kinds of offices, some are priesthood offices and others are auxiliary offices.

On both the general and the local levels, in both priesthood and auxiliary offices in the great majority of instances, the specific organizations are presided over by a presidency (or its counterpart) consisting of three persons. (Seventies presidencies and a literal descendant of Aaron as the Presiding Bishop, should there be such,

are striking exceptions.)

When a presiding quorum is to be organized, be it the presidency of the Church, the presidency of a stake, a bishopric, the presidency of a quorum, or the head of an auxiliary, it is the president (or bishop, or superintendent) who is chosen and appointed by the authorizing body. The president (bishop or superintendent) is given the prerogative of choosing his counselors (or assistants), with the approval of the authorizing body.

The keys of authority of the particular jurisdiction center in the president. He is the one who is called and made responsible for a particular work. Therefore, the counselors are counselors *to* the president.

Illustrative of this point is a statement of the Prophet Joseph Smith concerning the relation of the Twelve to the First Presidency. He said: "... the Twelve are not subject to any other than the first Presidency, viz., 'myself, . . . Sidney Rigdon, and Frederick G. Williams, who are now my Counselors; and where I am not, there is no First Presidency over the Twelve.'"¹ (Italics added.) Though in this instance the Prophet was speaking specifically regarding the relation of the Twelve to the First Presidency, he spoke generically regarding the nature of presidencies. In effect he said, where there is no president there is no presidency, or, where there is no bishop there is no bishopric, etc. Counselors receive both their authority and responsibility because of their calling as counselors *to* the president, and both their authority and responsibility cease when the president is replaced.

However, being counselors to the president does not mean the counselors are without specific responsibilities of their own. The president, upon examining the total responsibilities of his jurisdiction and the abilities, aptitudes, experience, and general qualifications of his counselors, delegates certain definite responsibilities to each of them. It is imperative that the counselors, as well as the president, learn their duties and perform them as faithfully as they know how. Counselors' having specific duties delegated to them does not, of course, absolve the president of ultimate responsibility for them, but inasmuch as definite

¹Smith, Joseph, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2, p. 374.

assignments are made to their counselors, presidents should not circumvent but honor their counselors in working through them in accomplishing their duties.

In all of their work, however, the counselors should never lose sight of the fact that they are called to *aid and assist* the president. They should give their considered opinions and best judgment to him in all matters pertaining to their joint callings. They should counsel frankly and directly. They are not called merely to nod their heads in agreement, but to give full expression to their views on the business at hand. There should be no private motives fostered in the counsel given, but all should be done with an eye single to furthering the work of our Father's kingdom.

Inasmuch as the president holds the keys and bears the ultimate responsibility for a given work, after matters have been considered, it is his prerogative and obligation to make the decisions. Similarly the counselors are obligated to sustain and support the president's decisions. Therefore, when decisions are made, they are the decisions of the presidency, and there should be complete unity of feeling and action on a given matter irrespective of views expressed prior to the rendering of the decision. In other words, the counselors should be fully loyal to the president.

Illustrative of the foregoing, on one occasion President Joseph F. Smith said:

"A bishop is the presiding officer of his ward, and where the bishop is in the ward, his counselors and those who are members of his ward are subject to his presidency. He cannot yield it up. He cannot give it to another; or, if he does, he violates one of the sacred principles of the government of the priesthood. He may direct his counselors, the first or the second, to do his will, to carry out his wishes, to execute his desires, or his commands; but in so doing the counselor does not act as the bishop, but he acts under the direction of the presiding authority. He

does not act independently of the bishop, but subordinate to the bishop, and is subject entirely to the bishop's direction. . . . We can commission and appoint; that is, those who preside can call upon their aids for assistance, they can direct them to accomplish labors, but in every instance when they do, it is by and with and under the consent of the presiding authority, and by his advice, but not independently. . . .

". . . In all these things the presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates. And no man possessing a correct understanding of the spirit of the gospel and of the authority and law of the Holy Priesthood will attempt for a moment to run before his file leader or to do anything that is not strictly in harmony with his wish and the authority that belongs to him. The moment a man in a subordinate position begins to usurp the authority of his file leader, that moment he is out of his place, and proves by his conduct that he does not comprehend his duty, that he is not acting in the line of his calling, and is a dangerous character. He will set bad examples, he will mislead, he will lead others into error . . . the moment he acts contrary to and independent of the direction of his presiding officer; and if he continues in that course he will go astray entirely, and those who follow him will follow him astray."²

Finally, let it be said that the members of a presidency should work together. Counselors should not only try to perform their specific duties by assignment, but they should assist the president fully in striving for the success of the entire program. In turn the president should give full recognition to his counselors.

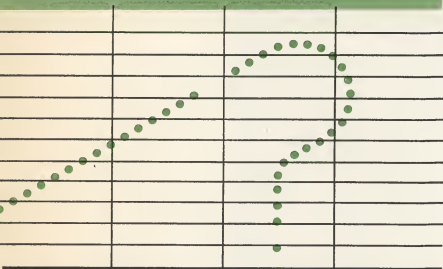
Consistent with the basic principle that counselors are called as counselors *to* a president, *to aid and assist him*, when the president is released the counselors are automatically released also.

²Smith, President Joseph F., *Gospel Doctrine* (Fifth Edition), 1939, pp. 185-186.

Except the Lord build the House

BY GORDON B. HINCKLEY

OF THE COUNCIL OF THE TWELVE
DELIVERED OVER THE COLUMBIA BROADCASTING SYSTEM
"CHURCH OF THE AIR," SUNDAY,
OCTOBER 6, 1963



... how long can we go on with a nine percent increase in youth arrests each year?



... the Mormons take it for granted that God knows our familiar names and titles, and will ask a blessing on a particular individual by name.



We could not expect a miracle in a day, but in a generation we would have a miracle.

As I speak to you I am aware that I have come into your homes as your guest. I should like to talk with you about our homes. I am confident that you feel some concern, as do I, for the homes of America.

Recently I thumbed through the summary of the FBI Uniform Crime Report for 1962. In a few words and with a few charts it told a disturbing story—a six percent increase in serious crimes in the period of a single year, a nine percent increase in auto thefts, arrests of young people under eighteen up nine percent, with female arrests increasing at a faster rate than male arrests. The question that came to mind immediately was how long can we go on with a nine percent increase in youth arrests each year?

One of our national magazines recently carried these words on the cover: "Morality USA. Do we need a new code to solve our crisis of immorality? Have our churches failed? Has money become God? Is sexual morality gone?" (*Look*, September 24, 1963.) I read this provocative article. I have read others of similar tone written by men of government, industry, and education who have expressed themselves with deep concern over the moral crisis that evidently is sweeping across the land.

I am not one to believe that all was good in the long ago, and that all is bad today. I think this is the greatest age the world has known. But I am also confident that there is trouble in the land.

The article referred to above states: "We are witnessing the death of the old morality. . . . The established moral guidelines have been yanked from our hands. We are left floundering in a money-motivated, sex-obsessed, big city dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our times. Many find this burden too heavy." (*Idem*, p. 74.)

I should like to add that many of our youth will not and cannot figure out for themselves how to apply the traditional moral principles. They find this burden much too heavy. They must have help. They must have guidance. They must have example.

Private and public morality are rooted in the homes of the people. No nation is stronger than its homes. It is in the home that examples of virtue are best caught and lessons of virtue are best taught.

It was said of old, "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

And so I welcome this opportunity to talk with you, and particularly you parents of the youth of America, on a theme on which I have expressed myself previously, and one which I feel is timely.

All agree that we need a new emphasis on honesty, character, and integrity. All agree that only as we build again into the fiber of our lives the virtues which are the essence of true civilization will the pattern of our times change. The question that confronts us is, *where shall we begin?*

I am satisfied that it must begin with recognition of God as our Eternal Father, of our relationship to him as his children, with communication with him in recognition of his sovereign position, and with daily application for his guidance in our affairs.

I submit that a return to the old pattern of prayer, family prayer in the homes of the people, is one of the simple medicines that would check the dread disease that is eroding the fiber of our character. We could not expect a miracle in a day, but in a generation we would have a miracle.

A generation or two ago family prayer in the homes of Christian people throughout the world was as much a part of the day's activity as were the meals. As that practice has diminished, our moral decay has ensued. I fear that as the quality of our housing has improved, the spirit of our homes has deteriorated.

The discipline that is needed in our lives is the discipline that comes from within. Many are crying for more legislation and stricter law enforcement. I do not disparage these as expedients, but I fear they are only expedients. Virtue, integrity, honesty do not come of imposition from without. They are the fruits of good teaching and good example, and that teaching and that example are best followed when they are found in the home.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, . . . blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, . . . despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God." (2 Tim. 3:1-4.)

His words fit in a remarkable way the conditions described in the magazine article to which I have referred. Simple as it may sound, I think daily prayer in the homes of the nation would in a generation lift our heads above the flood that evidently is engulfing us.

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together before the Lord—father, mother, and children. The very practice of kneeling together with thankful hearts evaporates some of those qualities described by Paul: "Disobedient to parents, without natural affection."

There is something in the very posture of kneeling that contradicts some of the attitudes he noted: "Proud, heady, highminded."

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thanks the Lord for life and peace and all they have. And as they thank the Lord for one another there is developed within the family a new appreciation, a new respect, a new affection one for another.

I know of nothing that will ease family tensions, that in a subtle way will bring about that respect for parents which leads to obedience, that will effect a spirit of repentance which will largely erase the blight of broken homes, than will praying together, verbally confessing our weakness before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there.

In remembering together before the Lord the poor, the needy, and the oppressed there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others.

One cannot ask God to help a neighbor in distress, without feeling motivated to do something oneself. What miracles would happen in the lives of the children of America if they would lay aside their selfishness and lose themselves in the service of others. The seed from (Continued on page 56)

"Constancy amid change" seems to be a phrase which could well characterize the story of the Church in the twentieth century. The major objectives and doctrines of the Church—its basic concern for the salvation of mankind and its desire to broadcast the gospel of Christ as restored through Joseph Smith—have all remained constant. Great changes, however, took place within the Church as it began to integrate itself more fully with national life and economics and, eventually, with the problems of effective world-wide expansion. New problems, new leadership, and new strength from expanding numbers, political influence, and financial growth all contributed to this changing pattern of church influence. As we study the twentieth century, therefore, we should have some of these things in mind in order to try to determine how and why the Church became what it is today. A basic reason for studying the history of the Church, it should

be remembered, is to explain the present—to understand the various forces which have helped make the Church what it is today and, in a very real sense, helped make each person what he is because of his church membership. We briefly enumerate, therefore, some of the significant changes which have taken place.

1. The membership of the Church has increased tremendously. The Church has grown from approximately 236,300 in the year 1900 to more than two million in 1963, and forty stakes of Zion have multiplied to nearly 400.

2. Directly contributing to the growth of the Church has been a renewed concept of the world-wide nature of the Church. Instead of encouraging converts to emigrate from their homeland and cast their lots with the Saints in Utah, the Church now encourages them to stay at home and to build up Zion in their native lands. The results have been a dwindling

teaching

CONDUCTED BY THE
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Let's Study the Twentieth Century



of Utah's significance in percentage of total church population (today approximately twenty-five percent of the population of the Church lives in Utah as compared with seventy-three percent in 1900), a migration of many Utah-born Mormons to other parts of America where economic opportunity beckoned (in 1900, for example, only a handful of church members made their homes in California, but by 1960 approximately 12.4 percent of the population of the Church dwelt in this state), and an unprecedented move to build temples in various parts of the world, the establishment of stakes of Zion on the European continent and the Southern Hemisphere and, generally, a greater bond of brotherhood between members of the Church of diverse races and nationalities.

3. With the expansion of missionary work has come a new evaluation of the missionary program and its techniques, resulting in a world-wide mission conference in which a new and unified systematic program

of teaching the gospel was officially adopted for all the missions of the Church.

4. Since 1896 the publicity given the Church has been vastly different and disseminated more effectively to the world. Furthermore, the active participation of outstanding Latter-day Saints in diverse phases of American life has brought a different sort of national recognition and great new respect for the Church. To name only a few such men: James E. Talmage, John A. Widtsoe, and Henry Eyring in various fields of science; Reed Smoot, J. Reuben Clark, Jr., and Ezra Taft Benson in national and international politics; J. Willard Marriot and George Romney in the business world. These and many others have helped create a new image of the typical Mormon for the twentieth century investigator.

5. The rapid growth of the Church has necessitated the augmenting of the organization of the Church. Although the Council of the Twelve previously had

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various assistants, not until this century did the position of "Assistant to the Twelve" become a part of the organization of the General Authorities. The regional grouping of stakes for welfare and educational purposes, the grouping of missions into various regional organizations, and the vastly expanding facilities of the various departments of the church offices in Salt Lake City are all part of the continuing change which must take place in the organization of an ever-growing Church. A most significant development in the 1960's has been the re-creation of an all-church co-ordinating council, headed by Elder Harold B. Lee of the Council of the Twelve. This council, acting in an advisory capacity to the General Authorities, is designed to augment greatly the effectiveness of church administration.

6. In the field of education many significant changes have come in the twentieth century. Church-owned academies, once a major service of education in the intermountain states, were abandoned in favor of public education. Added to the program of the Church, however, is the seminary program for high school students and the institutes of religion for college students, providing off-campus religious instruction and counseling for LDS students in non-church schools. In addition, the dynamic growth of Brigham Young University as well as the support given to other church colleges is evidence of continued high-level interest in education. Other church schools have recently seen great expansion. The cost of education is a big part of the annual budget of the Church.

7. A most important development in the twentieth century is the welfare program. While not a change in philosophy, as far as the church's responsibility toward its members is concerned, it is a dramatic program developed to meet current and possible future needs of the Church in welfare work.

8. One effect of the twentieth century upon the Church is seen in the changing occupational status of its members. Nineteenth century Mormonism was largely an agrarian society, although some industry had found its way into Utah. By the middle of this century, however, only twenty-three percent of the members of the Church were en-

gaged in agricultural pursuits. (John A. Widtsoe, *The Improvement Era*, March 1952, p. 143.) This, of course, is a reflection of a changing economy in which church members naturally participated. It is having a telling effect upon the image presented by the Church to the world, however, and is an illustration of the role that external forces often play in the development of church history.

9. Another development of the twentieth century has been the great improvement in the financial structure of the Church. The twentieth century inherited a Church heavily in debt. Since the time of President Joseph F. Smith, however, the Church has moved out of debt. During President Heber J. Grant's administration the policy was adopted of reserving parts of church income against possible periods of business depression.

FOOD FOR THOUGHT

BY JOHN MCNAIR

*Mixed with learning, a dash of reason
Adds to knowledge the spice of seasoning,
Which sprinkled through each thought expressed,
Gives the meat of conversation zest!*

10. The growth of the Church in the twentieth century has brought into its program many professional services and made them an essential part of church administration. While the Church still holds to the important ideal of voluntary, unpaid ecclesiastical service, its vast program has made it necessary to employ full-time professional people in a wide variety of occupations. These positions include secretaries, building supervisors, architects, draftsmen, school administrators, teachers on all academic levels, experienced operators of high speed business machines, business executives, lawyers, social workers, technicians in all phases of the building trades, gardeners, custodians, and many

others. It is interesting to note that today the Church offers career opportunities in many of these fields.

It is obviously impossible to discuss all the interesting and far-reaching developments which have begun to mark the second half of the twentieth century. A few additional items, however, should at least be mentioned.

The world-wide growth of the Church has caused a widening of scope in the activities of the General Authorities. Their increased travel responsibilities take them now to almost every major area of the world, except Soviet Russia and the mainland of China.

The growth of the Church has also brought about a dynamic mushrooming of its global building program. Approximately 1,000 building projects are either on the drawing boards, being approved, or under construction. These include chapels throughout the world, office buildings, church college and university buildings, and buildings to house seminary and institutes of religion. All this work is directed by the church building department in Salt Lake City.

A significant twentieth century development in the building program is the use of multiple ward chapels. Chapels now being built are designed for the use of at least two wards, and sometimes three. Thus the finest facilities may still be provided to each ward as continued growth causes constant divisions.

Two buildings of special significance have recently been announced by the Church. The first is a large office building now being constructed in Salt Lake City. Such a building is needed to house the rapidly expanding administrative offices of the Church, as well as the office and library of the church historian and facilities for auxiliary organizations.

The second proposed building is a skyscraper to be built in New York City. This will house the New York Stake and the Manhattan Ward. It will also serve as headquarters of the Eastern States Mission. Space not immediately used by the Church will be leased to other groups for office space.

Showing its continued interest in the education of its youth, the Church has in recent years established a new program of church

activity on college campuses. Beginning at BYU, the college students were organized into stakes and wards and branches, pertaining to their own universities and colleges. Now where such are available, a student away from home is instructed to become part of the college ward in connection with the institution he attends, no matter where he lives in town.

An interesting move was announced in October 1962, with the purchase of a short-wave radio sta-

tion in Boston and New York over which general conferences and other church programs may be heard in many parts of the world, symbolizing the continued unity of the Church in its global activities.

Finally, it must again be noted that one of the most important moves of the Church in recent years has been the organization of stakes in countries outside the United States in Mexico and Canada. A Latin-American stake was created in 1961 in Mexico City. The

first European stake was created earlier the same year at Rotterdam, Holland. Thus the policy of building up Zion throughout the world is being realized in the current era, and the organization of stakes brings the full advantages of the Church as well as increased responsibility to members of the Church, world-wide.

Some Modern Problems

It should not be assumed, of course, that the growth of the Church has come without a multitude of problems. In the field of church administration, for example, it is apparent that officials face a heavy task in co-ordinating the multiple activities in which the Church is engaged. At the local level are also great problems. Here bishops and stake presidents have become responsible in the twentieth century for a variety of tasks which continually increase in both number and complexity. The duties of the stake president, for example, have become more complex than many church members realize. He needs almost to be a specialist in the field of administration since he has become personally responsible for the co-ordination of many separate groups. Included in his administration assignments are such things as the following: planning and conducting stake conferences, supervision of the welfare program (including farms, canneries, and other projects), servicemen's committee, stake board of education, ward conferences, priesthood activity (both Aaronic and Melchizedek), supervision of home teaching program, correlation of all auxiliaries, service on various regional committees and sub-committees (welfare, education, temple, etc.). It is not surprising that many stake presidents report that much of their working time is spent on church assignments. Ward bishops, too, have many and varied administrative responsibilities in addition to their time-consuming function as "fathers" of the wards and counselors to the members. The *General Handbook of Instructions* used by ward and stake authorities, lists over thirty specific responsibilities.

The economic, social, and political pressures of the era in which we live have their effect. Only by striving to understand these forces



HABITS: "COBWEBS, THEN CABLES"

RICHARD L. EVANS

In this whole broad subject of self-control, one phase not sufficiently pursued is that of habits we have. That we are "creatures of habit"¹ is a commonly accepted comment. But habits are not inherent, not inevitable, not alterable. Habits may become deeply fixed upon us, good or bad, but the bad habits, it sometimes seems, tie themselves to us more tenaciously—perhaps because bad habits often have to do with appetites, with habit-forming, enslaving substances, with things that create a craving, and sometimes even with things that appeal to the baser side of ourselves. There is an old Spanish proverb that says: "Habits are at first cobwebs, then cables."² But never can we safely concede that we are helpless before our habits. If we form habits in the first place, which we do, we must be able to break them, which we can; change them, which we must if they are wrong habits. With our habits, or against them, we must not do that which our better sense or our better selves would not suggest, or that which would create an unquiet conscience. If we were to concede that the habits we acquire are beyond our control, we would be conceding virtual enslavement. "We first make our habits, and then our habits make us,"³ wrote John Dryden. Choosing and controlling our habits is a vitally important part of life's process. This suggests the importance of early guidance, of home influence and example. A childish act may seem inconsequential. But a trend or tendency is not inconsequential. An attitude is not inconsequential. What to begin with, seems to be something we can take or leave, may become something we feel we must have. "Just this once" may lead to "just once more." Once more may lead to many more until we have a habit. Concerning someone who gambled and explained that he had only played for a "trifle," Plato replied: "The habit is not a trifle."⁴ Despite all explanations, all excuses, all rationalizing, the laws of life, the laws of health, the commandments are in force, and we must have the character and conviction to control, to change, to make or break or abandon the habits we have. We can form good habits or break bad habits—if we want to. But nothing much is done unless we want to.

¹George B. Cheever (1807-90), American clergyman.

²Spanish proverb.

³John Dryden, (1631-1700), English poet and author.

⁴Plato, quoted by Montaigne in his *Essays*, bk I, ch. 23.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 10, 1963. Copyright 1963.

can members of the Church hope to meet the challenges they present.

It should be also noted that the field of secular education presents certain important problems and challenges to the Church as its members take their places in the highly technical and scientific world of the latter twentieth century. Traditionally the Church has placed great emphasis upon the importance of education. The youth of today are especially urged to attend colleges, universities, and professional schools that will best suit them in their individual interests and ambitions.

In attempting to meet the challenges of higher education, the Church has taken at least two important steps: (1) It has created a fine university which may well set the intellectual standard for the Church in its dedication to the discovery of truth from all sources. Brigham Young University professors are retained not only for their devotion to the Church but also for their scholastic attainments in diverse fields of study; (2) for students not attending church colleges, the Church has been liberal in providing for institutes of religion at scores of campuses in the United States and Canada. Institute instructors are retained, not only for their devotion to the Church, but also because they are considered academically qualified to approach religion at the college level.

What of Tomorrow?

The history of the Church has been dramatic. The student of church history, however, might well remember that history becomes most meaningful as it helps him understand the present and prepare for the future. Challenges have been met with energy and enthusiasm. The gospel of the Savior, as restored through the Prophet Joseph Smith, is beginning to "fill the earth."

The Church, it would seem, is only on the verge of its true greatness. The future will be dramatic and exciting. More important, however, is the fact that just as the past has had its effect upon the present, the activities of today will affect the future. The ideals, the activities, and the decisions of today's youth will form the basis for the ideals, activities, and decisions of tomorrow's leaders.

He-Who-Will-Be-Chief

(Continued from page 23)

slavering, while Angus' hand closed around the handle of his sheath knife and yanked it free. Without warning, the wolverine leaped, a snarling, slashing bundle of fury. With a wild cry, Angus thrust up his left arm, catching the brute under its jaw, while his right hand plunged the knife blade into its shoulder. The point scraped bone and glanced aside. Again, Carcajou lunged, this time for the boy's knife

hand. Angus flung himself back against the cave wall, slipped on the icy floor, grasped wildly for support and went down, the fierce beast astride him.

In sheer desperation, Angus twisted sideways and brought his knife forward with a short, swift uppercut that went home.

Where sharp teeth had ripped his clothing, Angus felt the stinging bite of air. Rolling over, he scrambled erect, stabbing again and again with his knife, blindly. Half mad with pain and terror, feeling waves of agony surging up his leg, Angus fell



HABIT: SERVANT OR MASTER?

RICHARD L. EVANS

"Habit," said Nathaniel Emmons, "is either the best of servants or the worst of masters."¹ In considering this subject we have emphasized somewhat the negative side—habit as the "worst of masters"—and have suggested that we must not let habits prompt us to do that which is contrary to our better sense or our better selves. But today we should like to turn a moment to the more positive side: habit as "the best of servants"—for forming good habits is as important as breaking bad ones. "Young persons are creatures of impulse," said George B. Cheever. "Old persons are creatures of habit. Almost everything is impulse with a little child, and nothing can be called habit; almost everything is habit in . . . old age, and there is very little that can be called impulse. As character to be used for eternity must be formed in time and in good time, so good habits to be used for happiness in this life must be formed early."² "We are all the time following the influences which will presently be our rulers," said Herman L. Wayland. "We are making our own destiny. We are choosing our habits . . . In time these acquire a power over us."³ This is true and sobering, but not necessarily negative. We can break bad habits and make good habits—if we want to. And right habits can be as useful as wrong habits can be destructive. Indeed, in one sense, habit is another word for routine, or at least habit and routine run together in many respects. And like all the other forces in life, habit may be directed to negative or positive purposes. Constructively, we may form the habit of studying, the habit of working, the habit of reading; the habit of paying debts, of meeting obligations; we may form habits of kindness and courtesy; the habit of wholesome thinking; even the habit of happiness. Some habits lead to frustration, inefficiency, ill health, and heartache. Some lead to accomplishment, effectiveness, good character, and quiet conscience. These words of George D. Boardman are recalled, as quoted by President David O. McKay: "Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."⁴

¹Nathaniel Emmons (1745-1840), American theologist.

²George B. Cheever (1807-90), American clergyman.

³Herman L. Wayland (1830-98), American clergyman.

⁴George D. Boardman (1828-1903), American clergyman.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 17, 1963. Copyright 1963.

back against the wall of the cave and fainted.

It was still twilight when Angus pushed up out of the cavern, carrying the ears of Carcajou in his hand. Aching all over now, and spent, he rested against a windfall log. Whimpering, he examined his injured leg and found the wound in his thigh not as bad as it felt. It would lame him, and he would carry its scar all his life. He felt a glow of pride start up inside him, as he tied his kerchief around the gash and stood up. He felt weak from loss of blood, but he would make out, that he knew.

Carefully, he broke a narrow passage through the snowslide to where his snowshoes, pack, and rifle lay scattered. Gently he poked the furry ears deep down inside the pack, then put on his snowshoes, bending with great difficulty, and gathered up the rifle. He edged cautiously around the slide, limping, and presently entered the clearing where his father's cache stood. There would be firewood and warmth in the cabin, and in the morning he could start back.

Overhead, as night came on, the stars brightened. Angus held his head high now, despite the throbbing ache in his leg. Now, he knew that he had indeed earned a new name—He-Who-Will-Be-Chief. The thought came clear as running water, that only a youth whom the gods had selected could earn that name, as Old Man would probably tell him. He knew, now, how Old Man had gotten the long scar across his shoulders. . . .

Meanwhile, on the morrow he would skin the wolverine, hanging its carcass high in a spruce. He would search out and reset all the rest of his father's traps with confidence. There would be no more Indian devils for the spirit of Carcajou killed by He-Who-Will-Be-Chief would warn others away. The Little-People-of-the-Bush would be grateful; they would repay him by letting themselves be caught in his traps. Best of all, Sarah could go away to teacher's boarding school, and while they would all miss her, he knew that it would be for the best.

Never again need he fear the Evil Ones of the bush, for He-Who-Will-Be-Chief had proved himself a man. When it came his time to be called Old Man and he was, indeed, Chief-of-the-Village, he would guide the people wisely.

Genealogy

(Continued from page 29)

Information Other Than Exact Date of Death or Burial Known

6. The explanations "between," "wp," "wd," "admon," "before," "after," etc. should be recorded, in parentheses, *in front of the date to which they refer.*

Example: (wd) 5 April 1864

(admon) 6 Sep 1824

Section 3

Page 59

Dates of Death or Burial of Children

7. If the date of burial of a child is recorded instead of a date of death, the additional explanation "bur." should be recorded above the date of burial.

bur.

Example: 30 May 1856

Section 3

Page 63

8. If both the date of death and the date of burial are known for a child, then only the date of death should be recorded.

Apart from these changes, the standards in section three of the instruction manual should be followed.

Section 3

Page 64

ANY NECESSARY EXPLANATIONS

There is no designated space on the old-style family group sheet for the recording of "Any Necessary Explanations."

If there is need to record additional and related items of genealogical importance, such information can either be recorded on the bottom of the family group sheet or on a note of explanation attached to the family group record.

Apart from these changes, the standards in section five of the instruction manual should be followed.

Section 5

Page 6

RECORDING OF PLACES

Husband and Wife

1. In recording a place with a four-stage identification, the four entries should be written on the same line.
Example: Millside, Wigan, Lanes, Eng.

St. John's Bristol, Gloucs, Eng.

Section 4

Page 5

Children

2. In recording a four-stage identification for the place of birth or christening of a child, the name of the town (or parish), county, state, or country should be recorded in the normal way. The name of the smaller area should be recorded *above* the name of the town or parish of which it is a part.

Example: St. John's,
Bristol, Gloucs, Eng.

Apart from these changes, the standards in section four of the instruction manual should be followed.

LISTING SOURCES SEARCHED

If there is insufficient space on the front of the old-style horizontal family group record to allow the itemization of all the sources searched, the listings should be continued on the *reverse side* of the sheet.

Section 5

Page 1

Initials of Hired Researcher

If the actual research was carried out in behalf of the patron by a paid, hired researcher, the initials of the hired researcher should be placed in parentheses *above* the name of the patron.

(CBW)

Example: John D. Williams
643 So. 1st Street
Salt Lake City, Utah

—

A Scholar, A Gentle Man

(Continued from page 20)

He wrote ward teaching lessons for Ensign Stake. He wrote textbooks on the Old and New Testaments for the Seventy. But he wrote best about the heart of his people and the things which made hearts beat faster with pride and love for this place of refuge in the mountains. He didn't say it as tersely as did Isaiah, but the theme was the same:

"And it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it . . .

"And we shall learn of his ways."
(See Isa. 2:2-3.)

It would not be just to pass by his relationship to his family. One and all, his brothers and sisters speak of his concern for them, which he constantly exhibited. And, one and all, his nieces and nephews would shout with joy whenever he appeared among them. He was a prime entertainer. Has anyone ever heard him imitate various well-known characters who lived in our childhood, or in recent times for that matter. He was a great mimic. He caught the chief characteristics of those he saw and delineated these strong points with happy imitation. We have laughed ourselves breathless at his theatrical antics. We have been seated in subdued attention, our throats aching while he told of the great monuments, shrines, literature, and art of Europe. He could take a painting and make the viewer feel the emotions of those who were painted as well as those of the painter. The canvas would spring to life, and many things we thought of hardly at all became beautiful because he showed us their beauty. "Beautiful" had special meaning for him.

There are those of us today who thank him for inspiring us to read better books than we could digest and raising us to ever higher levels. Yet, he never spoke above us. He assumed we were his age and took us into his confidence as though, actually, we were. In a family gathering with the conversation hitting high on cultural things, if a six-year-old interrupted with a question or a comment, it was treated by Uncle Lee as though the child were an adult. This is a common trait of all of our aunts and uncles, but Uncle Lee had it better developed, perhaps, because he was better informed. Every child felt important to the family—and equally important to Uncle Lee. The writer of this article when at age 10, shortly after the marriage of Uncle Lee to Valeria Brinton, decided to go calling on them for supper. So about 4:00 pm he walked to the Young house. He was admitted without a question, a case of books called his attention, and when Uncle Lee came home, supper was had with the conversation carefully geared to his level. Uncle Lee discussed Horatio Alger as seriously as Dickens, Poe, or Goethe. There was no

feeling of being not wanted, but rather one of "You grace our home by your presence." The author has never forgotten the occasion.

What did President Young think in his 90th year? He came to his office two or three times a week, opened his mail, revived old memories with old friends at the Lion House, told stories of his association

with famous men, saw the picture of President J. Golden Kimball on the wall and remembered an anecdote of this famous seventy and humorist. These were the outward appearing things.

But inwardly?

How does one measure the good done in fifty-four years as a member of the First Council of the



THE PASSING OF THE PRESIDENT

RICHARD L. EVANS

With a sorrowing America, we join this day in mourning the passing of the President. John Fitzgerald Kennedy is mourned by unnumbered multitudes, not only here, but wherever there are knowing human hearts. In a short lifetime he realized an almost incredible accomplishment, and will be remembered unpredictably far into the future.

But our thoughts today are more for those who mourn him in the close relationship of life—his loved ones. The official loss does not make less their personal loss. May the peace and comfort and understanding of the Father of us all be with them in these anguished hours, and in all yet future difficult days—with faith in eternal continuance—faith in his eternal plan and purpose. "There is a future, O thank God!"¹—a future where our loved ones wait.

And now our fellow Americans, may we turn our thoughts a moment to some words from the past that have much meaning for the present: "It is a time . . . for searching of the conscience, for humility of spirit, for the heartfelt prayer of the whole people for light, for guidance, for strength, for sanity, for that passion for righteousness which consumes all pride, scorn, arrogance, and trust in the things that perish. . . . Therefore, let the Nation search itself. . . . And thus let us plead and pray: Almighty God, who in former time leddest our fathers forth . . . give Thy grace . . . to us their children, that we may always . . . do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity. Save us from violence, discord, and confusion . . . and from every evil way."²

From a century past we add to these lines from Abraham Lincoln: "It behooves us then, to humble ourselves . . . and to pray for clemency and forgiveness . . . All this being done in sincerity and truth . . . that the united cry of the nation will be heard on high. . . ."³

"Our fathers' God to thee,
Author of liberty,
To thee we sing.

Long may our land be bright
With freedom's holy light.
Protect us by thy might,
Great God, our King!"⁴

¹Henry de Lafayette Webster, *Lorena*.

²Editorial, *The Outlook*, November 29, 1902.

³Excerpt from Proclamation, March 30, 1863.

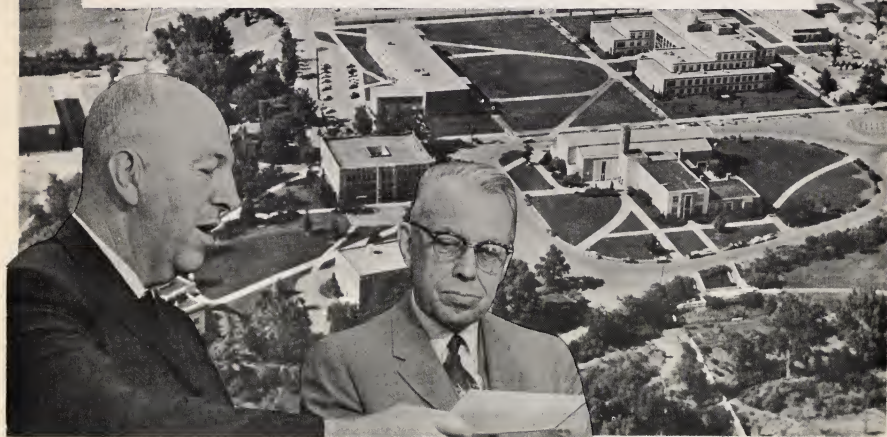
⁴Samuel F. Smith, *My Country*, 'Tis of Thee.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, November 24, 1963. Copyright 1963.

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Seventy, twenty or so of them as its senior president? What memory can conjure up the quarterly conferences he attended, the spread of time covering from a slow trip in a white top wagon or a buggy, to recently a trip to New York by fast airplane? He may have mused over the fact that only two of his living brethren have served longer, President David O. McKay and President Joseph Fielding Smith. He had known each President of the Church since Brigham Young and knew him by association with those who did. He had known every apostle appointed since 1870, and some who lived before. He had known every senior president of the Seventy, for he remembered well his Grandfather Joseph Young, who in 1835 became the first senior president.

He had the satisfaction of having been given honors from men in abundance and to have been a member of educational, religious, and scientific societies, and had a hand in the committee to establish the Jews in their homeland. He looked with satisfaction over his work in the Utah Historical Society and its recognition of his contributions with a life membership.

He was interested, not so much in the facts of the gospel—the day by day occurrences—as he was in the life of the gospel to the human spirit. Theology to him was not a science, it was an art, with all of the spiritual feeding which comes to an artist.

Each of us who has known him may try to place a value on what he has meant to us. It can't be done, for just as we think we have balanced the sheet some new memory forces us to see further his influence on us. His Alma Mater, the University of Utah, tried to put into words and action that influence when it bestowed on him the degree of Doctor of Humanities in 1960. He accepted the accolade with humility and grateful dignity.

Dr. Young! His father had been Dr. Young. He kept the title to his breast against the day when he would meet his father once more, gentle smile meeting gentle smile. They were much alike, these too, each in his way, pioneering the good things, eschewing the evil, trying not to harm any man, loving the gospel, practising its precepts, and presenting to the world the gentle smile of the born gentle man.

Filling the Void

(Continued from page 27)

things? How could I so expand their emotional perspective that they would act upon those righteous feelings instead of the narrow and short feelings which lead them into the paths of destruction? There is a big gap, a huge void. If parents and teachers do not fill the void, who will? The group will—the group they go along with.

What are the central values of most youth groups? Social, material, and physical values—the clothing I wear, my looks, the way I feel, behave, talk, think, look, the friends I have, my status symbols. These are the things which give me belonging and acceptance in this group. But of whom is the group made up? It is composed of people just like me who have short-range emotional perspective, who are concerned almost entirely with short-range things—material, social, and physical; and unless I comply and conform, I fear rejection and ostracism. I need to belong, to be accepted. Therefore, I have to comply. I am almost forced to *unless* the gap is filled by someone else. Who is to fill that gap? It has to be parents, the leaders, and the teachers. But how, when there is such an enormous communication barrier?

This brings us into a discussion of the *third void*.

To all of us who are concerned with this problem of youth—and all of us, I am sure, are as teachers, leaders, and parents—there is this third gap which must be bridged before one can really bridge the first motivation-perspective gap and the second communication gap—another void which must be filled. And this is the void in our own lives between *our own beliefs and our own actual behavior*—particularly our emotional, attitudinal behavior. That is the crucial void. What do I mean?

If parents, leaders, and teachers will obey the primary laws of love, they encourage obedience to the primary laws of life. If, on the other hand, parents, teachers, and leaders disobey the primary laws of love, they encourage disobedience to the primary laws of life. Let me give some definitions so that this will

take on some meaning. What do we mean by the primary laws of love? These evolve around essentially this idea: I affirm you your right to be. I acknowledge with great reverence and respect your existence, that you are a person of worth, that you have a Divine Father and Mother, that you in your very humanity are worth loving, and above all, in your very divinity, worth loving. This is apart from your performance or your behavior. I may not like your behavior. I may be upset with it, but I affirm you, I respect you. I honor you as a person, I listen to you. I try to understand.

An illustration: My friend, a stake president, had a son who did not desire to go on a mission. The stake president said, "Son, you know that I want you to go on a mission, but I also want you to know that the decision is *yours*. If you should decide to go, your mother and I will be very delighted. If you should decide not to go on a mission, we will also honor and respect you in that decision." The son decided that the sacrifice was too great; he did not have the desire to go. The parents accepted the decision and fully supported him in it as they had promised. A year later the boy, responding to love and new-found spiritual values, decided yes, he did want a mission. He made an internal commitment, not to his parents, but to himself and his God.

Again, if I as a parent can live the primary laws of love, by that affirmation I encourage obedience to the primary laws of life. What are these laws of life? Stay faithful in the Church and all the teachings of the Church—the laws of repentance and obedience, the laws regarding education—all of the laws which have to do with the growth and development of a personality towards the eventual position of exaltation in the celestial kingdom—a celestialized personality.

What is it, then, that can fill this most important void—that is, the void in our own lives as parents, as teachers, and as leaders—the gap between what I say with my mouth and intellectualize with my mind and how I behave, and how I feel down here in my heart? I think that void must be filled because I feel the pressure, and you feel the pressure to meet the expectations of so-

ciety. We ourselves are immersed in all of these value systems—social, material, physical. We are anxious to have successful children who obey and conform. And when we see nonconformity, we tend to take it personally. We become subjectively involved and value our own acceptance more than the essential, intrinsic worth of our children. And so we tend to disobey the primary laws of love—we try to manipulate and force and push and cajole and use logic or any other means necessary to get people to do the right thing.

In my opinion the answer in filling this void between my feeling about my children, my students, etc., and my verbal behavior, my intellectual belief is in the depth of my conversion to the Lord Jesus Christ, where I begin to feel in my heart that he loves me with an infinite and a divine love and that therefore I can love with great reserves my children, with great affirmation. Then I can discipline, yes. Then I can give advice, yes. Teach, yes. But this is based upon a relationship of unconditional love and acceptance of the person. I am building the relationship as I have the relationship with the Savior. But often in our attempt to build a relationship with the Savior, we project our own human experiences which are unforgiving, judging, and rejecting, so that we do not see the Savior literally as a friend, as an intimate associate whom we can get to know and feel deeply in our hearts, and therefore we often will not allow that void to be filled—the void between us and the Savior.

And now to youth, I say this: Try to understand this problem—this gap in your lives—that you do tend to act upon short-range emotional perspective. Seek out the wisdom of your elders. Seek out a relationship with them—the kind of relationship I have been speaking about. But try to understand why that relationship is difficult to achieve. In other words, I ask you to try to understand your parents, try to affirm them in *their* right to make mistakes and to be imperfect and to grow through the mistake-making process. All of us are mistake-makers. If you will do that, then you can lean on the wisdom of the gospel of Jesus Christ and make decisions which have long-range perspective in them.

Have you
given this
any thought?

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Ward members surround Bishop Richard J. Marshall of the University Ninth Ward, University of Utah.

Student Wards, Branches

From the beginning of the restoration, the leaders of the Church have been concerned with the education of its youth. Since the gospel embraces all truth, seeking for truth is the main preoccupation of any true Latter-day Saint. However, the truth which controls the action of a chemical experiment should have its proportionate importance and place in the larger expansion of truth which, properly applied, gives us eternal exaltation. That our growing youth should constantly know and apply these facets in proper proportion is the work of the Church through its educational facilities.

It can be readily seen that a theoretical application of a truth is inferior to a practical experience in which the truth becomes an integral part of one's nature. Therefore we now organize where there are sufficient Latter-day Saint students—stakes, wards, or branches.

The rules and standards by which student stakes, wards, and branches are to be organized and operated are found in a revised letter of instruction from the First Presidency dated November 4, 1963, and addressed "to all stake and mission presidents, bishops and branch presidents." Its careful reading will give most of the answers about how to proceed in most situations which may arise; for example:

Is a student ward or branch at any time an independent unit?

By whom are the bishops and branch presidents appointed?

May a student serve in a bishopric or on a high council; and if so, under what conditions?

What is the objective in using student leaders, and when should they be used?

What are procedures and protocol in recruiting officers and leaders for student wards, branches, and auxiliaries from nearby stakes, wards, or branches?

Questions such as these are fully treated on page one.

Here one learns that the Church is indeed flexible in meeting situations which are different.

Other questions arise as the organizations are perfected.

The use of the pink duplicate membership is explained. Under this program the responsible receiver of tithing, fast offering, ward maintenance, etc., is



indicated. The place of the home ward in the program is fully defined as well as the place of the student ward. In five statements it is made clear which of the variety of students are eligible to become members of student wards; for example:

What about students living with their parents in the college town which contains a regularly organized ward? This question requires careful consideration of all factors involved.

Page two goes into and clears these questions.

The letter goes on to explain the conditions under which mission calls, priesthood advancements, and temple recommends are to be processed.

It covers, in its ten pages of detail, answers to such questions as physical facilities, finances, their source and use; the holding of services and other meetings in student wards and branches; participation in stake activities; church welfare. The summer months, when many students return home or find work, present problems of administration. Procedures are outlined for this period.

Each auxiliary organization is given a comprehensive definitive paragraph which will serve as a guide to its leaders.

With the instructions and explanations embodied in this letter, all leaders of stakes, missions, wards, and branches should have no trouble in finding the proper organization to fit any situation which may currently exist "concerning students away from home."

If the program is followed carefully, with enthusiasm, every student will have active practice in the operation of church organizations.

We recommend that stake, ward, and mission leaders read carefully the letter referred to and follow its outlined procedures.

Blessing of Children

"Blessing of Children: This should be done in fast meeting in the ward where parents are members of record.

"If it is done in any other ward, the clerk of such ward should make a permanent record on a membership record card and send the card to the Presiding

Bishopric's Office with the family's new address.

"Under exceptional circumstances, and only upon authorization of the bishop, children may be blessed at home by worthy fathers holding the Melchizedek Priesthood, in which event special care must be taken to see that the proper records are made.

"When children of nonmembers are blessed, an entry, 'parents not members,' should be made on the membership record card. The parents should be informed that the names of these children who are named and blessed in the Church will be entered on the records of the Church until the individual is baptized a member or reaches the age of twenty-one.

"Young children whose parents are converted and baptized should be blessed in the usual manner, and a membership record card should be made out for them.

"If a child is born to parents, both of whom are members of the Church, and the child is not blessed within one year following the birth, the birth should be recorded in Form E in the Births and Blessings, and membership record cards made out. In the 'Blessing' column enter the words 'Not Blessed.' If only one parent is a member, and the child is not blessed, the birth should not be recorded unless permission is given by the nonmember parent.

"Children up to and including the age of seven whose parents are converted and baptized may be blessed or not at the option of the parents, but in either event an entry is to be made in Form E and membership record cards made out. In the 'Blessing' column enter the words 'Parents new converts—not blessed.'

"Worthy Fathers who hold the Melchizedek Priesthood should be encouraged to bless their own children.

"Only those holding the Melchizedek Priesthood should be invited to participate in the ordinance of blessing and naming of children; but where a father, whether a member of the Church or not, requests permission to hold his child while the officiating elder gives the blessing, he may be permitted to do so, but he should not be encouraged to make the request."

*—General Handbook of Instructions
pp. 62-63*

THE PRESIDING BISHOPRIC'S PAGE

"IF I WERE YOU"

ADVICE TO YOUNG MEN

BY WALLACE F. BENNETT

My father John F. Bennett rose from poverty to become a successful businessman who served the LDS Church

as well as many individuals who had business problems. Having learned double-entry bookkeeping early in life, he always began each new problem by drawing up a balance sheet of assets and liabilities. He taught me the importance of such records by giving me a tiny allowance and requiring me to keep a balanced account of it. ¶ This is good discipline for every phase of life. If I were you, I would learn to keep my life "in balance" so that I could measure the growth of my "net worth"—spiritual as well as temporal. ¶ You are already starting to manage your own "business of life" which is really several separate enterprises, including your health, your character, your personal philosophy, and your relationships with family and friends. As a member of the Church of Jesus Christ and a bearer of his priesthood, you already possess life's greatest asset, the gospel. If you build on this asset wisely, you can build your spiritual net worth to the level of exaltation in God's presence. ¶ Have you ever thought of listing those principles of the gospel which are real assets in each of life's enterprises? Let me help you make a start. ¶ In the business of bodily health, here are three which the gospel supplies: sacred respect for our body because it is like God's; a determination to keep it pure, because it is a part of the miracle of creation; and the

Word of Wisdom to keep it strong. ❧ In the business of character building, we find in the scriptures not only the teaching and example of Christ himself, but also the record of the experience of many men, records of success and failure. ❧ As we work to develop our life's philosophy or sense of truth, we find in the gospel not merely the thoughts of men, but the greater wisdom of prophets inspired by God. Wisdom is one of life's greatest and most sought for assets. It is not easy to acquire. If you truly seek truth, you will want the gift of the Holy Ghost to find it and God's help to enable you to live by it. These gifts come only to those who understand and live the gospel. ❧ As we build our pattern of human relationships, the gospel is irreplaceable if we are to create families that are an eternal part of God's kingdom. The church organization is also vital because it provides both inspiration and opportunity for service to others. ❧ An essential part of bookkeeping is the part to "rule up" the records of the past and start a new page. The gospel gives us this same privilege in the principle of repentance. If we keep the gospel at the head of our growing spiritual assets and constantly reduce our liabilities by repentance, we can have every hope that the final "net worth" on our spiritual balance sheet will justify the Great Auditor in saying, "Well done, thou good and faithful servant, enter into the joys of thy Lord."

Senator Wallace Foster Bennett has been treasurer of the Deseret Sunday School Union since 1935. He was elected to the United States Senate in November 1950 and re-elected in 1956 and 1962. His committee assignments include member of Senate finance committee, Senate banking and currency committee, joint committee on atomic energy, joint committee on defense production, and special committee on aging. Senator Bennett was president of Bennett's (paint and glass manufacturing and distributing company) and Bennett Motor Company until 1950, and is now chairman of the board of both organizations. He is the author of two books, *Faith and Freedom* and *Why I Am a Mormon*.



THINK UP NEW



PROJECT!

TODAY'S FAMILY

FLORENCE B. PINNOCK, EDITOR

Are things ever dull in your life? Are you on a treadmill doing the same things day after day with no feeling of zest? Write a prescription for yourself, recommend a new challenge, something you have never done before, something that you have wanted to do for a long, long time. You say, "But I haven't the time for one more thing in my crowded life," then take stock. Sit down and draw a line right down the middle of a large piece of paper. On one side of the line list everything you have been doing day in and day out. On the other side of the page enumerate all the things that you would love to do but in the past have buried down deep in your heart because of lack of time, lack of money, or lack of courage. These are the things that will bring a rainbow back into your life, a promise of life fully lived. Now begin by evaluating what really is needed and has intrinsic value to you, your growth, and your enjoyment. Discard those mundane things that keep you on that treadmill.

You are an important person, an individual who has innumerable, undiscovered talents and possibilities. Someone has said that every person you meet is superior in some way to you, but certainly, in turn you are superior in some particular way to everyone with whom you come in contact. You have some very special talents—undiscovered. Start mining, dig below the surface and come face to face with your real self. Don't just turn over a page, turn over a whole chapter and be a more vibrant individual.

It is so easy to clutter our lives with unessentials. We find ourselves spending all our days with things that are unimportant to us. Many of the people you enjoy the most you never see because they are buried under day by day trivia.

Think up a new project. It can make your whole life come into focus. One morning, awhile back, I can remember thinking that I, as a mother, could take some of the load off a very busy son. As he hurried away to school, I sat down at the breakfast table and thought, "He's so very busy I can lift some of his load." As I was toying with this thought, I unconsciously picked up a piece of note paper and started to read a column of about twenty items. It was his list of reminders for the day; and as my eye went down the rows from one task to another, my determination to help him grew. That is, it grew until I read the last words on the list, "Think up new project." I sat there laughing to myself: He's walking

a foot above the ground and making wonderful progress. He's loving every second of every busy minute; he's growing and learning with each new challenge. No dullness—just a sunburst of colors in his life! "Think up new project." That is the secret.

All these thoughts and the new year coincide nicely together. Right now is the time to begin new interests, to start worthwhile projects. Has "home night" in your family been just a topic of conversation? Perhaps right now is the time to bring it to life. Parents with young children are missing a delightful opportunity for teaching and binding their families together if they do not hold family night. This is a time when you catch up on conversation one with another, when you clear the air of any wrong feelings, when you make exciting family plans, when you teach what is right and discourage wrong actions, a time to have fun together without the outside world and its influences interfering. No phone calls, no TV, no radio, perhaps some good music but just each other at home together! This is a miracle that can take place in your very own family if you want it to enough. If you care enough to do a little shifting of schedules, a little discarding or combining of tasks and a great deal of loving, you, too, can have a "family home evening."

The time should either begin or end with a little treat. Maybe even, time could be spent together to make this treat; for instance, have you ever pulled candy together? Have you had the exciting experience of making doughnuts from flour bin to glazing pan? Have you ever sat in a circle telling stories around an ice cream freezer, each taking a turn at the crank. Here are some fun family night treat suggestions.

Hot chocolate (with a marshmallow topping it), dates stuffed with nuts and apples.

Milk, Postum and cookies.

Chocolate waffles topped with peppermint ice cream.

Fruit cocktail and cheese straws.

Homemade ice cream and cookies.

Warm homemade doughnuts and milk.

Angel food cake with a whipped topping.

Crunchies and hot cider.

Buttered popcorn sprinkled with grated cheese and served with root beer.

Hot gingerbread with vanilla ice cream (make gingerbread from package).

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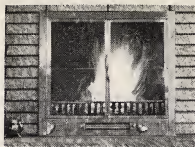
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Chocolate Waffles (Makes 3 four section waffles)

- 2 cups sifted flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- 4 tablespoons sugar
- 2 eggs
- 1¾ cups chocolate milk (bought)
- ½ cup melted shortening
- ¾ cup pecans

Beat the egg yolks, add the sugar,
and beat well. Sift the dry ingredients
together and combine with the egg
yolks and sugar alternately with
the chocolate milk. Fold in the
melted shortening and nuts. Beat
the egg whites until stiff but not
dry. Fold into batter. Bake in
preheated waffle iron until steaming
drops and waffle is golden brown.
Serve hot topped with peppermint
ice cream.

No-Cook Vanilla Ice Cream

- 6 eggs
 - 1 pint whipping cream, whipped
 - 1 large can evaporated milk
 - 2½ cups sugar
 - ½ teaspoon salt
 - 1 tablespoon vanilla
- Whole milk

Beat the egg whites until stiff. Add
the sugar and continue beating until
stiff. Beat egg yolks, add the salt,
evaporated milk, and vanilla. Care-
fully fold the whipped cream into
the egg whites, fold all into the egg
yolk mixture and pour in the
freezer. Add enough whole milk to
fill the four-quart freezer to within
1½ inches of top. Freeze in hand
or electric ice cream freezer.

Honey Chews

- 1 cup white sugar
- 2 cups honey
- 1 cup half and half milk and cream

Combine ingredients and cook
slowly until it reaches the hard ball
stage when tested in cold water.
Pour onto a buttered slab, when
just cool enough to handle, butter
hands and pull until a golden color
and will hold its shape in a long
rope. Cut into 1 inch pieces and
wrap each piece in a small square
of waxed paper.

Molasses Chews

- 1 cup sugar
 - 1½ cups light molasses
 - 1 tablespoon vinegar
 - 1 tablespoon butter
 - ¾ teaspoon soda
- Dash of salt

Combine the sugar, molasses, and
vinegar and boil to a hard ball
stage. Add the other ingredients
and remove from heat and stir until
soda is blended. Pour on greased
marble slab. When just cool enough
to handle, pull until white and stiff
and stretch out in a long rope and
cut into 1 inch pieces. Wrap each
piece of candy in waxed paper.

Orange milk shake (for each indi- vidual serving)

- ¾ cup milk
- 4 teaspoons Tang
- 1 scoop vanilla ice cream

Put ingredients into blender. Fluff
until light and creamy. Pour into
tall glass.

Crunchies

- ½ box Cheerio Oats
- 1 medium box Post Toasties
- 1 medium box Rice Krispies
- 2 cups shredded coconut
- 2 cups peanuts

Mix these ingredients together.

Syrup

- 2½ cups dark Karo
- ¾ cup molasses
- 2½ cups sugar
- 1 cup evaporated milk

Cook to soft ball stage; pour over
mixture. Stir well and let stand 10
minutes then shape into small balls.

Whipped Topping (for angel food cake)

- 1 envelope Dream Whip Dessert
Topping mix
- ½ cup cold milk
- ½ teaspoon vanilla
- ¼ cup crushed peppermint candy
or a few drops of peppermint
extract.

Prepare dessert topping with milk

and vanilla as directed on envelope. Then fold in candy. Makes about 2 cups.

This next recipe comes from New Zealand. An elaborate family dinner was given for a son who had just returned from a successful mission, and these delicious doughnuts were served. The American visitor enjoyed them so much that she asked for the recipe, and I am passing it to you. It is a very large recipe, but the doughnuts are so delicious that you will enjoy making it sometime when the family is all at home.

Raised Doughnuts

5 cups scalded milk
2 cups sugar
1 cup butter or margarine
2 teaspoons salt
4 eggs beaten
2 yeast cakes
1 cup warm water
about 15 cups flour

Add the sugar, butter, and salt to the hot milk and when cool, add the beaten eggs. Dissolve the yeast cakes in the cup of warm water and add to the mixture. Add enough flour to make a soft dough. Let it raise to double in bulk in a covered container. When light, do not handle the dough but just roll it out on a floured board to $\frac{1}{4}$ inch thickness. Cut with doughnut cutter and cover with a cloth and let rise to $\frac{1}{2}$ inch thickness. Fry in hot deep fat until cooked through and browned. Take from fat and glaze immediately.

Vanilla Glaze

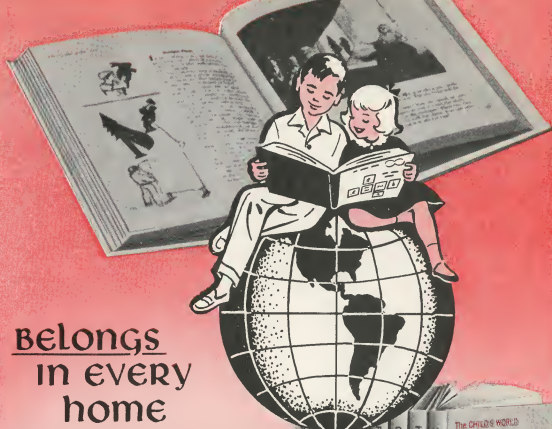
$\frac{1}{4}$ cup water
2 cups powdered sugar
1 teaspoon vanilla
Blend all together until smooth.

Chocolate Glaze

1 cup confectioner's sugar
 $\frac{1}{4}$ cup milk
1 teaspoon vanilla
2 tablespoons butter
2 squares unsweetened chocolate

Melt the chocolate and the butter over hot water. Heat the milk but do not boil. Combine all the ingredients together and beat until smooth.

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The Church Moves On

(Continued from page 6)

sustained as first counselor to President Orren J. Greenwood of Sandy East (Utah) Stake, succeeding Elder Reid L. Harper. Elder Kenneth A. Brady sustained as second counselor.

NOVEMBER 1963

1 President David O. McKay dedicated the new Eagle Gate at Salt Lake City's South Temple and State streets. The original Eagle Gate, erected in 1859, served as entrance to the property of President Brigham Young. This new gate is the fourth one to be erected there, in each case the city's growth and changing times have necessitated a larger gate.

2 The First Presidency announced the appointment of Elders W. Dean Belnap, Everett Bingham, Francis C. Bromley, Horace A. Christiansen, and Lauritz G. Petersen to the Genealogical Society conference staff.

The First Presidency announced the appointment of Elder Fauntleroy Hunsaker of Los Angeles as president of the Southern States Mission, succeeding President J. Byron Ravsten. President Hunsaker was released as president of East Los Angeles Stake about a year ago, having served for twelve years. Previously he had served as a counselor in the Pasadena Stake presidency, as a member of high councils in two stakes, and as bishop and ward Sunday School superintendent. His wife, Mamie Adams Hunsaker, will accompany him on this mission. The couple have four grown children.

3 Corvallis Stake, 385th now functioning in the Church, was organized from parts of Salem (Oregon) Stake with Elder Hugh F. Webb sustained as president, and Elders Ray W. Hardman and Samuel H. Bailey as counselors. The stake was organized by Elders Howard W. Hunter and Thomas S. Monson of the Council of the Twelve. At Nauvoo in February 1844, leading brethren were appointed to go to Oregon to investigate possibilities for colonization, but the martyrdom of the Prophet and the Patriarch that summer intervened, and the group did not go.



ARE YOUR CHILDREN RESPECTFUL?

BY PATRECIA VELARDE

Have you taken a good look at your children's manners lately? Can you *honestly* say that they are as respectful and courteous as you would like for them to be?

The other day while working in the kitchen, I heard an elderly neighbor scolding some boys for breaking down a bush in her yard. Then to my surprise I heard two of the boys talking back to her in an extremely sassy way, and when I stepped out on my porch to see who these rude boys were, I was shocked to discover that one of them was my own son. To say I was ashamed is putting it mildly; in fact, there are no words to express the mortification I felt at hearing my son, whom I had always considered fairly well-behaved, speaking to an elderly person in such a disrespectful fashion. Of course my first reaction was anger, and my son was sent to his room in disgrace. Later, after some serious thinking on this problem, I came to this conclusion: Whose fault is it that my child is disrespectful? Since I am the one responsible for his training, there is only one answer to that question: I am responsible! My children are given lessons on respectfulness in Sunday School and Primary, but will this teaching sink into and take hold of a child's mind if it isn't given in the home, too?

These rather unhappy thoughts on my own children led me to consider other children, and as a teacher in

Sunday School and Primary for several years, I have come in contact with quite a few, and all of them different. In my classes I have had children who were quiet, and some who were noisy; some who were well-behaved, and others who were disobedient, but the thing which stood out in my mind was that I could remember very few who were really respectful. Stop and think! When was the last time you heard a child say "ma'am" or "sir" when replying to an older person? How many children do you know who use the magic words "please" and "thank you" consistently? When was the last time you saw a child who was always careful to speak softly, walk quietly, and in general, behave in a respectful manner when in any part of the Lord's house? Now, on the other hand, how many children do you know who make "smart-alecky" replies when spoken to by their teachers, older people, and even their own parents and grandparents? How many children do you know who say "I want this" or "give me that," and then accept it as their due with never a please or thank you? How many children do you know who talk in loud voices, run through the halls and up and down the stairs, and even play and wrestle inside the chapel?

What has happened to the parents of today that we have failed to teach our children courtesy and

respect for persons and property? Have we fallen into the false belief that there is plenty of time to teach them these virtues when they become teens? If that is the case, I am afraid we are in for an unpleasant surprise. A child who has never been taught to be respectful is not suddenly to become thoughtful and courteous upon reaching the age of twelve or thirteen, and as for our teaching it to them at that time, a habit that has been established for more than ten years can be close to impossible to break. We seem to have come to the erroneous conclusion that the things which were taught to us under the names of "good manners" and "common cour-

HAIKU

BY MILDRED N. HOYER

I

*One the Designer
Creator of the pattern
Weaver of the cloth.*

II

*One flesh and spirit
In the world and out of it—
Many many tongues.*

III

*One eternal Source
Of all that is or shall be
To which all returns.*

tesy" are stilted, old-fashioned, and completely unnecessary for a child in this modern age. This is very sad, for when one finds that rare child who observes these amenities, he is like a breath of fresh air in a stuffy room.

It might not cure the world of its ills, but it would certainly make it a much pleasanter place in which to live if children everywhere could be given a dose of old-fashioned "good manners," washed down with some "common courtesy." As for me, I plan to see that this medicine is administered as regularly as vitamin pills in my home from now on. Care to join me?



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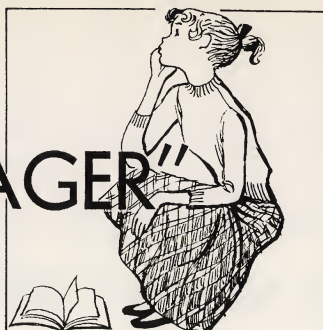
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These Times

(Continued from page 9)

majority of the delegates to the great nominating convention, each one different, and each one having his own view of what is wrong or right with the country, with the United Nations, and with the space-race; and what is needed at home from the federal government (but not anywhere else), in order to save the nation's economic life.

"The struggle for the nomination in 1964 began in 1960. Little knots of informal organization began in 1961. By 1963 offices were rented, people hired, payrolls launched, debts incurred, jets scheduled, itineraries, appearances planned and scheduled, in anticipation of the great organization efforts now beginning to move in anticipation of the New Hampshire primary. Third, after securing the nomination, the organization has to move on to the November election day, after which life will never be quite the same whether victor or vanquished.

"The American presidency has always meant hard work. But in these times it is hard work under constant friendly and unfriendly scrutiny. Flashbulb follows flashbulb in an almost ceaseless torrent; microphones, TV cameras, gentlemen of the press in formal conference, or informally, have pencils poised to report every smile, frown, and breath of the world. The President, no matter what else he is, has to be one of the world's greatest actors. He is 'on stage' without letup. Most executives can walk smoothly across any room they enter. The President of the United States has to avoid tripping over a maze of cables, wires, and other rope-like impediments, even in his own office. The testing he receives in gaining national visibility, followed by the nomination, stern though it may be, is only slight preparation for the tasks that await him as President. Then he has to read clearly the prejudices, desires, and interests of his people. If he has the capacity to keep the following that elected him, or a reasonable facsimile, he can attempt to cope with domestic issues and the individuals, each separately elected, who make up the

US Senate and House of Representatives; and who among themselves constitute the Congress. Then, if he can maintain sufficient support from both Congress and those who elected him, he may be able to exert a little influence on world affairs, a more difficult undertaking.

"There once prevailed a fine old American custom of remembering the President of the United States in our prayers, public and private. More than ever before, today, whoever he may be, he needs them. If you dislike the President, and you are convinced that you and the Almighty are in agreement, all the more reason for your prayers to help the incumbent improve, change his course, or repent so as to get in harmony with both your excellent judgment and the design of Providence. If you like him, he needs your prayers that he may have the physical strength for mere survival in these times, let alone

ACHIEVEMENT

BY DEON NETHERCOTT OLSON

To capture in a word,
A phrase, a verse, a line
A precious thought or mood,
Or view—and then combine
To strike an answering chord
In those who hear or see:
This is the dream of poets
And the work of poetry.

the divine wisdom which he must surely require to carry such awful responsibility."

Since November 22, 1963 only the final two paragraphs and especially the last one appear to have much meaning. Everything else has been radically changed—by several rifle shots! But there is need for the American people to appreciate their public servants, and their servants' need for divine support, especially the American Presidency, in view with poignant thrust and sorrow. There will be few others like John F. Kennedy, with his family, his charm, his unusual scholarship, and trenchant statement. But there will be others to follow who will need, what only in retrospect, we would offer for John F. Kennedy now if we only could.



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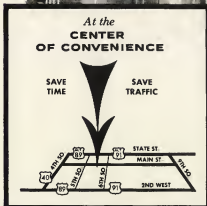
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Except the Lord Build the House

(Continued from page 33)

which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the land in which we live, invoking the blessings of the Almighty upon it that it may be preserved in liberty and in peace. I know of no better way to build within the hearts of our children a much-needed respect for authority than remembering in the daily supplications of the family the President and the Congress and others who carry the burdens of government.

On the route I travel daily is a signboard which reads: "A world at prayer is a world at peace." I believe it speaks a fundamental truth. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace and then reform our lives to be worthy of it.

The hall from which I speak, the great Mormon Tabernacle on Temple Square in Salt Lake City, was constructed by a people who loved freedom, who worshiped God, and who prayed in their simple pioneer homes, as did most of the pioneers who laid the foundations of all that we in America today enjoy.

In 1872 "Colonel" Thomas L. Kane of Philadelphia visited Utah with his wife and two sons. They traveled by wagon some three hundred miles to the southern part of the state, stopping each night in the homes of the people in the little frontier settlements along the way. Mrs. Kane wrote a series of letters to her father in Philadelphia. In one of them she said: "At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused. . . . The Mormons kneel at once, while the head of the household, or an honored guest prays aloud. . . . They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has given. . . . [They] take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual

by name). I liked this when I became used to it."

It was so in the pioneer homes across the land. With the faith that came of these daily invocations these people grubbed the sagebrush, led the waters to the parched soil, made the desert blossom as the rose, governed their families in love, lived in peace one with another and with the world, and made their names immortal as they lost themselves in the service of God.

We cannot pray in our public schools, but we can pray in our homes, and in so doing we shall reweave into the character of our children the moral strength which will become the fiber of a better society. "Seek ye the Lord while he may be found." (Isa. 55:6.)

This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation do much to lift the blight that is destroying us. It would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people.

We do not need a new moral standard in our modern society. The laws of God have not been abrogated. They were not given to one generation to be laid aside by another. Their disregard can result only in trouble, misery, and insecurity as witness the fruits of the erosion of morality among us. Their application is the way of life and peace and progress.

To you, who sit in your homes in this great land, established and preserved under the hand of the Almighty, I plead for a return to recognition of him and daily supplication to him. The Master declared, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

I give you my testimony that you shall not go away unrewarded. The changes may not be readily apparent. They may be extremely subtle. But they will be real, for "God . . . is a rewarder of them that diligently seek him." (Heb. 11:6.)

As we change ourselves and our children, developing within them a new respect, a spirit of gratitude, a becoming humility, we shall reform our society.

God bless us with the faith to call upon him at the altar of our homes, I pray in the name of Jesus Christ. Amen.

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for reviewing

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What will you do with your twelve brand new months? . . . Consider the Era of Youth Calendar of Events as a guide for getting the most from the forthcoming year.

THE ERA OF YOUTH

January 1964, Marion D. Hanks, Editor; Elaine Cannon, Associate Editor

JANUARY
is for
looking ahead

FEBRUARY
is for friends and
valentines to send

MARCH
is for music

APRIL
is for achieving

MAY
is for
being mindful

JUNE
is
June conference

JULY
is
youth conference

AUGUST
is for adventure

SEPTEMBER
is for
self-improvement

OCTOBER
is for fun

NOVEMBER
is for families

DECEMBER
is for creating a
Christmas spirit
that can last the
year round

JANUARY

is for looking ahead.

Recently we have read in the news about a new conquest of Mount Everest. As I thought of the satisfaction gained from conquering Everest, I was impressed with the infinitely greater satisfaction and untold vistas awaiting us at the end of life's climb if only we are willing to make the preparations and sacrifices necessary. Too often we take a short-range view of life, seeing only the upward climb but forgetting the view from the top. We can gain a glimpse of the endless blessings that lie at the end of our trail if we will let the Lord show us by living close to him.

Since the top of life holds so many blessings, each one of us should be anxiously engaged in preparation for our climb, by refining every facet of our character through diversified activities and associations, and by living in harmony with our Father in heaven.

Some of the greatest of life's experiences come during the teenage period. This a period of preparation. I have realized the actuality of this during the past year, since two important opportunities have confronted me.

We should strive for a college education. Just as important as the academic side of education is the tremendous growth one can gain socially and morally while attending college. Meeting with people, concepts, attitudes, and situations entirely different from what one is accustomed to gives a person the opportunity and obligation really to decide what he wants to represent in life and then to stand up for it. With firm ideals and a strong testimony, a person may be very active in social organizations and school activities without any compromise on standards. A friend of mine who goes to the university has no close relatives in the city, is president of one of the top fraternities, is active socially, and does extremely well in school—yet he has done all these things without lowering his standards in addition to serving on a mission.

A mission is the second step in preparing ourselves and is something no young man should miss.

The other very important step that we, as

members of the Church, should take is temple marriage which should come when we are mature enough to accept the responsibility that it entails. Marriage too early in life cuts short the moral and social growth we have as young people.

As members of the Church we are greatly aided in our climb toward Godliness by participation in its all-encompassing field of activities and by living its message of truth. Through the gospel we can reach our goal, for the scriptures state that "all things are possible to him that believeth." At many points in our climb we must make decisions and by living as close to our Heavenly Father as we can, we can expect him to be receptive to our prayers. Not only can we count on him for help in major crises, but living close to him he can aid us in all we do if we are worthy of his help. This is very reassuring to us as young people.

Yet the climb is difficult, and it is easy to become discouraged—so how do we keep our resolution with so many frustrations and failings and such seemingly slow progress? The one thing that can give us strength to continue is undying faith in the future—a firm testimony that this gospel and all it preaches is true—that life does not end at death, and that we may live again in God's presence with immeasurable joy and satisfaction if we can endure to the end. If we can combine endurance to the end with performance to the end, all the blessings of life will be ours. Samuel Johnson said: "Great works are performed not by strength but by perseverance."

Let us remember this promise: "Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20)

I pray that we may be strong in our resolve to attain the high goals we have set in life and contribute our part to the Lord's plan—the view from the top is certainly worth it.

by James Q. Cannon

FEBRUARY

is for friends and valentines to send.

Friends are your best bonus to living. They make parties more fun and hearth fires even warmer. They think you are great, so you try to be. They're someone to share a secret with or a memory.

Friends are for doing things for as teen Ann Chipman of Bountiful, Utah, suggests.



*To a friend
on Valentine's Day*

*To know the ruffled heart and gently reply,
Chase away the hidden tear and lonely sigh,
To hear your soul whispering low its secret hopes
Is but to love and understand.*

*I hope to give you this and more,
For the candy kiss I'm sending tomorrow will be gone.
This ink will fade—the paper yellow I write upon.
Only little thoughtful acts will live beyond.*

Sincerely yours,
Ann

MARCH

is for



Music to remember: whether you are the listeners or the singers like the Joensuu quartet singing in Tampere, Finland.

Music to praise God with: Western States Mission Young Men's Chorus in Denver, Colorado.



Music to sing along with: California youth have fun at a sing along with Stan night.



music.

The kind that you sing to or dance to or march to or listen to or learn from or thrill to or provide mood with and more. Perhaps March is a month for moving ahead in the music department of your life. Listen to better discs. Tune in on birds and children's voices, on lullabies and campfire harmony. Stage your own musicales. Promote talent among each other. Capitalize on the character that background music can give to any gathering. Share your gifts. Blend your voice. Support the concerts. Congratulate recital artists. Develop your taste. Sing your praises and lift your life . . . with music.



Music to dance to: "The Angels" of Castro Valley, California, popular dance combo.

Music to march to: Mike Butchereit, Eddie Coe, Drew Christensen of Salt Lake City, Utah.



Music to entertain with: Idaho Falls Seventeenth Ward's production of The Mikado.



APRIL

is for achieving.

With April comes spring. With spring comes Easter. With Easter all the world awakens to begin a new cycle of life. This spring awaken yourself—really! With one chance to live this life, you won't want to delay in making this particular cycle your best.

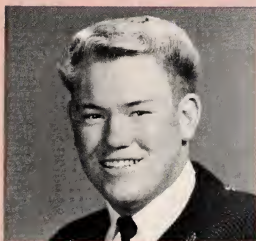
Take a lesson from other youth who have learned that to achieve is to plan and prepare and practise and perform.



RANAE BAIR . . . *LDS Olympic star who has been interviewed for national TV and magazines. Says RaNae: "I wonder how many know how great it is to represent this wonderful, free country of America in a foreign land? I thrilled at this privilege when I represented the US in Europe and South America in the women's track and field championship events." RaNae is studying in Arizona to be a physical education teacher. She trains early every morning but takes time to serve actively in the Church and study the gospel in seminary. Her next goal is the Olympic Games this year in Tokyo, Japan.*



DICK GUTHRIE . . . *Phoenix 18th Ward in Scottsdale, Arizona, claims this ingenious and active youth. He has parlayed a rickshaw plus muscles, sweat, and determination into a thriving business. He hauls customers about an Arizona shopping center. It is a help and a gay novelty as well as a fine opportunity to build muscles and a bank account.*



REX NILSON . . . *a leader among youth in 4-H, FFA, scouting, and the LDS Church. He lives in Spanish Fork, Utah, and traveled as one of eight delegates from the US to the 32nd International 4-H Club Conference in Canada.*

EAGLE SCOUTS . . . *Keith Blazin, Steven Hancock, Norman Phillips, and William Ostler proudly display their Eagle badges earned in Castro Valley, California, under the direction of Scoutmaster George Blazin and assistant Scoutmaster Leonard Hancock.*



MAY

is for being mindful.

I am a teenager. In a recent article I read some startling facts about our age group.

1. We cheat commonly in school and college.
2. We marry too young and expect parents to subsidize us.
3. Sexual immorality is widespread among us.
4. A majority of us are physically or mentally unfit.
5. An increasing number drink too much, drive dangerously, and are delinquent.
6. Most of us are conformists, afraid to be different.
7. We lack basic moral, religious, and patriotic values.
8. Few of the fellows accept military service willingly.

This article caught my attention because it said teenagers *Do This!* Is this what the public thinks we do?

I'm quite sure I can speak for most teenagers in the Church. This is exactly what we DON'T DO.

These facts to back up such articles must be taken from a very few worldly statistics. I know none of my associates can be included in this group.

While the comments of such articles do not apply to church groups, they may serve a warning to us; that everywhere around us there is the ever-present influence that could suddenly make *anyone* of us a part of the unfortunate and misguided few that give such bad report of teenagers. Let us ask ourselves these questions:

1. Where would I be now if I had not had basically good moral and religious values?
2. Where would I be now had my parents not cared even a little bit?
3. What would happen if I had cheated my way through the training of my profession?

(It's sort of scary thinking of being operated on by a doctor that cheated his way through medical school!)

We should be very grateful for our parents, seminary teachers, our Sunday School teachers, our MIA teachers, and all those who counsel and guide us in a path of righteousness. Let us help each other to live wisely and encourage teenagers everywhere to do the same so that frightening statistics of evil among youth will be changed to statistics of the good we do.

Diane Meyers, Santa Monica, California



JUNE

is June conference.



And June conference is for you!

It's when youth and leaders of youth gather in the valley of Great Salt Lake and under the inspired direction of the Young Men's and Young Women's Mutual Improvement Associations take a new look at MIA!

The theme is presented for the coming year . . . a theme chosen prayerfully from sacred scripture . . . a theme to memorize, live by, grow with.

The programs of activities, camping and sports, drama, music, speech, and dance are demonstrated by top talent in marvelous festivals and impressive productions.

The courses of study you'll be taking come fall are explained and promoted to your teachers so that you can benefit from the best there is.

Authors make personal appearances. Youth panels give helps. Exhibits and events of all kinds made the trip worth the while. Words of wisdom echo in the Tabernacle as General Authorities of the Church preach from the pulpit in special sessions.

People come from all over the world and old friends and new ones make memories together.

June is extra wonderful because its June conference time.

JULY

is youth conference.

But maybe yours was in May or in August or November. WHEN doesn't matter: just so you got in on the unique experience of meeting other members of the Church in an element of good times, learning, and testimony-bearing. Have you ever felt such a special spirit? Have you ever met so many great people? Have you ever heard better

speakers or enjoyed better talent? And what about the deep-down-inside kind of thrill that came from witnessing a nonmember friend recognize the truthfulness of the gospel and being baptized? Nothing to touch it, is there? A smattering of scenes from around the world recording the moments of youth conferences.



Building missionaries entertain the huge crowd during the talent show portion of the youth conference held in Finland under the direction of President Mark E. Anderson.



Mark A. Benson, YMMIA General Board; Major Russell L. Rogers "Mormon" Astronaut USAF; President Ralph J. Hill of the Texas Mission speak to youth during conference.



Maija Tuppurainen participates in the Finnish Mission youth conference speech contest.



5,500 feet up the Swiss Alps was the scene of the French East Mission Youth Conference where for 8 days young people learned of the gospel and fellowship and fun.

July (continued)

At right, this quartet in Washington, D. C. has been invited to perform numerous places. And it all began in MIA!

Below, time out from baseball for the Roswell District team during the Western States Mission Youth Conference in Denver, Colorado.

Below right, mission youth in Uruguay enjoy learning how to dance during a youth conference session.



At left, mix 1,000 LDS youth with an equal portion of nonmember friends, and you have the recipe for a successful youth conference, Pocatello, Idaho style.

Below, Alaska Stake youth groups pose by a totem pole on one of their now-famous church outings.



Lunch between sessions gave an opportunity for youth of the Northwestern States Mission to discuss their youth conference theme "Search for Truth."



AUGUST

is for adventure.

And one LDS girl is having it, at least. Kathleen Pettit, of Salt Lake City, Utah, is enjoying some unusual experiences while her father fills an assignment for the United Nations in Tripoli, Libya, North Africa. Reading her story reminds us that adventure is where we find it. Life has interesting experiences ahead for all of us if we just open our eyes to the wonders of the world.

With my father and mother I walked into Tripoli's "Old City," along the cobbled and cluttered streets, past the luring tourist markets on the outer edges. Everywhere there were people—milling, pushing, yelling, chatting—and children, ragged and dirty, playing happily in the gutters by their homes. We walked steadily along, compelled by the thought that the next corner would reveal the hidden and "long-looked for" fish market and fabric stalls of this old world.

Motivated only by our guesses we stumbled down the wrong street into the residential area. The narrow dark streets were lined by crumbling walls, perhaps a thousand years old, where here and there a closed door kept the fascinating life and customs behind it a secret. The variety of smells associated with close living were there, too, as much a part of the streets as the barracaned Arab. We turned back to seek another route, for we did not wish to become lost in this complex living section.*

Coming to a wider street we found a shop selling tapestries and a merchant who could speak English.

The area was completely enclosed and covered, masked from the slightest trace of sunlight. Adjusting our eyes, we found the dimness to reveal stall after stall of striped and colorful fabrics. The stalls were set back into the walls and were raised higher than the aisle. The merchants sat cross-legged on the floor of their own stall waiting for customers.

We found the wholesaler and retailer under one roof; we found the teamaker and shopkeeper to be the same; we found the father training his son in delicate handwork; and we were spellbound by the important and wealthy merchant who arro-

gantly sat while runner after runner carried piles of fine-quality fabrics to him. The aisles buzzed with scurrying feet and high-pitched chants as the merchandise was taken and presented to the rich man. He would inspect it, and if displeased, would wave the man away. It all seemed strange and much too old for the twentieth century.

The sunlight outside was blinding at first, but when our eyes became accustomed to it, we rambled on with no idea of where we were or where we were headed. We knew we wanted one of the beautiful carpets if we could get it at a reasonable price. We decided it was time to find our way out when we noticed an arched entrance leading into another center of darkened activity. Once inside we found the first stall to hold a wide variety of the carpet patterns we were especially interested in. These patterns were those made by the Arab people of Libya rather than by Persians.

When the merchant showed us the first carpet, we were puzzled by our reaction to it. The woven and colorful pattern did not seem too different or unusual to us. We realized soon we had seen a similar kind of pattern on the carpets, fabrics, and souvenirs of the American Indians! How was it possible that the Indians in the Americas used the same figures and patterns that the native Arabs in Libya used 7,000 miles away in a different part of the world? It is an interesting question.

We purchased a carpet for the most reasonable bargain price we had found all day. With our purchases we happily wove our way through the streets to the outside of this ancient world. We beamed with an inner glow and a little better appreciation for the Book of Mormon and the greatness of the gospel.

*by Kathleen Pettit
Tripoli, Libya*

*Long robes worn by the Arab people.

SEPTEMBER

is for self-improvement.

September is for evaluating the part of the year that has gone already in terms of what has happened to you and what you've done about it. It's for looking ahead once more to the remaining months, in terms of what you yet can do to make your life more meaningful, better, happier.

If you have ever thumbed through one of the books belonging to a young child, you may have read delightful words written by Dr. Seuss that say if you'd never been born, you might be a "wasn't."

The whimsical words make sense. Aren't you glad you aren't a "wasn't"? Aren't you glad you're you?

Now let's go from marbles and blocks to sheer sophistication with this quote from William Shakespeare. It indicates how important he considered "self"; "This above all, to thine own self be true."

How do you go about being true to yourself? First of all by being genuinely fond of yourself. Next to your love and knowledge of God, should come love and knowledge of self.

It is impossible to show concern, interest, or love for others, without first feeling these emotions for yourself. If you can't love yourself because you've always considered yourself a four-sided figure (square), then start whacking at yourself physically, mentally, and morally.

Psychiatrists tell you that any changes you may desire to make for self-improvement are much more easily accomplished while you're young, than after you've dawdled about for four or five decades. Youth gives you a racing start. Don't listen for the starting gun—go—now!

If you are uncertain how to begin this self-remodeling, organize a bit. Borrow one of Benjamin Franklin's famous fortune-makers. His quaint system included writing a list of thirteen virtues which he considered necessary to improve himself. Among these virtues were such sturdy giants as temperance, order, industry, and sincerity. You may want to update your list; revise

it to suit your needs. Mr. Franklin kept a chart, taking a virtue a week, and starring himself daily when he felt he'd conquered the vice for that day.

Just remember that with a little discipline, and a lot of faith in what you can do, you can conquer the world. Keep reminding yourself that you are unique. There is no one else quite like you in all of creation. You'll be glad you are you and not just a "wasn't."

Joan Haskins



OCTOBER

is for fun.

October is for reminding you that all through the year there are things to be doing that are wholesome and wonderful and acceptable in the eyes of anybody who cares a fig about living the good life, the full life, the right life, the life of maximum happiness.

October is for getting people together who haven't gotten together before:

1. new members of the Church
2. newcomers to school
3. new officers of the class
4. new boy-girl twosomes



Or getting people together who are always together but getting them to do something they haven't done before:

1. Build props for the ward carnival.
2. Stage a "sneak" on the bishopric by surprising them during their weekly meeting with frosted cookies and chilled milk.
3. Sign up for "turns" at sack lunches for the elders, hot soup for the new church building crew, thank-you cards (made by you) for MIA leaders.



October is for open houses to remind:

1. the team that you think they're tops
2. the neighbors that you're glad you live on the same street
3. the cousins and aunts and uncles and small fry that sharing a fine heritage with them is precious



October is for having your girl friend over for Sunday supper (if you're a boy) or your boy friend over for dinner before the dance (if you are a girl). It's for walking through countrysides, gathering nuts, window shopping, bookstore browsing, gallery going. October is for doing any one of a number of things to delight you, surprise you, enlighten you, entertain you and possibly even improve you while you are at it.

ELAINE CANNON

NOVEMBER

is for families.

"There is beauty all around, when there's love at home."

Our home should be the most important place and part of our lives, because the most important people in our lives live there. I'm wondering if some of us are not guilty of letting our home and family come second when there is a choice to be made. Perhaps this is because we know our families will love us no matter what we do. But this love isn't to be taken for granted or taken advantage of. It is a precious thing—and becomes even more precious when it is given back. I know that I could hardly begin to repay my family, especially my parents, for all they have done, but it becomes increasingly evident how much a few short words of thanks and appreciation can mean in repayment for a kind deed done or some service rendered.

When was the last time that you put your arms around your mom or dad and just said, "I love you"? My mother is always doing special things for me, as yours must do for you, and many times I just get bogged down in the things I'm doing in my own little world and neglect to tell her how much I appreciate her. And my dad—he is always gladly willing to play chauffeur and take me around to different places, and he is always there when I need something fixed, and he is always the one to smile at me when the corners of my mouth are turning down instead of up.

As we younger people go to school, our lives become centered around teachers and learning. But do you know that the best teachers are right in our own homes? I would like to give parents a new title, one which they most rightfully deserve—professors of living. I'm finding out that one can learn a great deal just from observing. There are no better teachers than parents.

You know, I'm also wondering if the closeness in our families doesn't leave something to be desired. If so, how can we go about developing a closeness? Sometimes I think we have another

member in our families called television. The TV has changed the life of the family considerably. I think the attitude of the youth is almost that it is old-fashioned or sissy to sit some evenings with their families and do things together—things like reading good books—especially the scriptures. And the older people, too, for that matter—perhaps we can play games or sing songs. One of the happiest and closest families I know play games together many evenings.

And most important of all is family prayer. If the kind of relationship is acquired in which a family likes to do these things, and feels at ease, it is such that, when problems do arise, there is enough love and understanding that things are talked over in a mature manner, and feelings aren't unnecessarily hurt.

"There is joy in every sound when there's love at home." When this closeness and real love between family members is achieved, there comes such a beautiful feeling of joy and happiness.

Why not start out each day with this happy feeling so you can carry it within you all day long? Can't a conscientious effort be made so that the whole family can eat breakfast together each morning and start out the day with some happy words? This is where the effort comes in, I realize. But if we can do this, the good feeling we obtain becomes apparent to others who see us during the day. Happiness is contagious.

President McKay has asked that we let the light of the gospel radiate from our homes, and what better way can we do this than by seeking first a stronger bond among family members and then radiating the joy and happiness that results, and renewing it each morning just before starting out on a new day? Everyone notices our prophet because of the light that shines from his face. Couldn't we let a light shine from us also? And where do we acquire this light more than by learning and loving in the home?...*"Making life a bliss complete, when there's love at home."*

DECEMBER

is for creating a Christmas spirit that can last the year round.

And that is just what students of the Skyline Seminary in Salt Lake City, Utah, have done for several years. Their 1963 Christmas project was the largest known single undertaking of service for others that any seminary has ever tackled. The project theme was "The Improvement Era around the World." They sold fifty cent bars of fine chocolate candy. They scoured the town and haunted school halls. They knocked on doors and coaxed co-operation from shop owners. They put little brothers and sisters to work on the goal. They used every spare second making sales, making friends. The candy was delicious and the project a success. As a result of their efforts, several thousand investigators and new members of the Church the world over will enjoy the true Christmas spirit all year as The Improvement Era comes into their homes each month.



John F. Heidenreich is principal of the Skyline Seminary. Student-body officers are Rod Engar, Bob Kaelin, LeNea Kimball, and Markay Bruggeman.



The Last Word

It is easy in the world to live after the world's opinion, it is easy to live in solitude after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Ralph Waldo Emerson

Many times a day I realize how much my own life is built upon the labors of my fellow men, and how earnestly I must exert myself in order to give in return as much as I have received.—Albert Einstein

Some folks demand the benefit of the doubt when there isn't any.

"Common sense is not so common."—Voltaire

The man who rows the boat generally doesn't have time to rock it.

*Minds are like parachutes:
They only function when open.*—Thomas Robert Dewar

Seems like the hardest thing to find in the modern kitchen is an old-fashioned cook.

Rip Van Winkle is the only man who became famous while asleep.

Matrimony is one state that permits a woman to work eighteen hours a day.

We should not judge until we see clearly; and when we see clearly, we will not judge.

"Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of thyself."—Ralph Waldo Emerson

Experience is simply the name we give our mistakes.—Oscar Wilde

A man's life cannot be bigger than the objects to which it is given.

You can save yourself a lot of trouble by not borrowing any.

To get rich, you must first learn to earn more money than you spend; from there on it's easy.

Small minds discuss persons; average minds, events; great minds, ideas.

Life is a grindstone; whether it grinds you down or polishes you up, depends on what you are made of.



Engine trouble, and not a service station in sight

*It was such a tiny speck on the ocean
that our tanker almost missed it!*

Far out in the Sulu Sea, beyond the direct ship lanes, the little *Ermedita* ran into trouble: a shattered crankshaft. The captain and some of the crewmen left in small boats for help—but help never came.

Seven days had gone by. There was no radio, just a white flag fluttering from the mast. Not a ship had passed. Supplies were running low. And hope, too.

Aboard our tanker, outbound to Sumatra, a lookout thought he saw a flash of white on the far horizon. The captain altered his course to investigate.

They found seven shocked, tired men, took them aboard, gave them medical care, and towed their stricken vessel to the Philippines, saving their means of livelihood.

It's only one of many times our tanker men have made friends for our Company by giving aid at sea.

On land, Standard men and women seek to make equally good friends for our Company—by the character of our public services, the integrity of our products, and our behavior as a citizen.

STANDARD OIL COMPANY OF CALIFORNIA



I'll never, ever forget...

The day the roof fell in!



I hope I never have a more urgent need for cash than I did last February. If I do, I'm sure my hair will turn white.

I was buying six trucks on contract and business reverses had caused me to miss four payments. The company set final deadline for payment at 10:00 a.m. on Friday.

I tried frantically to get another extension. The company, however, seemed determined to tie up the trucks. They wouldn't give me time to refinance, and at that time banks were not loaning money for truck payments.

I was desperate. It seemed I would lose all of my past years of hard work as well as my investment. Shortly I would be out of business and out of a job. It was the most discouraging day of my life.

Then I ran into my Beneficial agent. How happy I was when he reminded me that in my life insurance there was a cash loan value. I'd never dreamed it would be enough to save my investment.

Four days later I held in my hand an airmail envelope containing a check for \$3,500. It really saved the day!

I plan now to return the money to the company later in the year, because I've learned that I don't have to die to make my life insurance useful.

Some people claim to be "insurance poor." Well, I'm "insurance rich!"

From the Beneficial Life Files.

BENEFICIAL LIFE

Insurance  *Company*

Virgil H. Smith, Pres.

Salt Lake City, Utah